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EARLY METHODISM IN
GREENVILLE, NORTH CAROLINA,
AND A HISTORY OF
THE JARVIS MEMORIAL
UNITED METHODIST CHURCH

By
Wyatt Brown

Wyatt Brown 1982
1955-1970 HISTORY ECU.

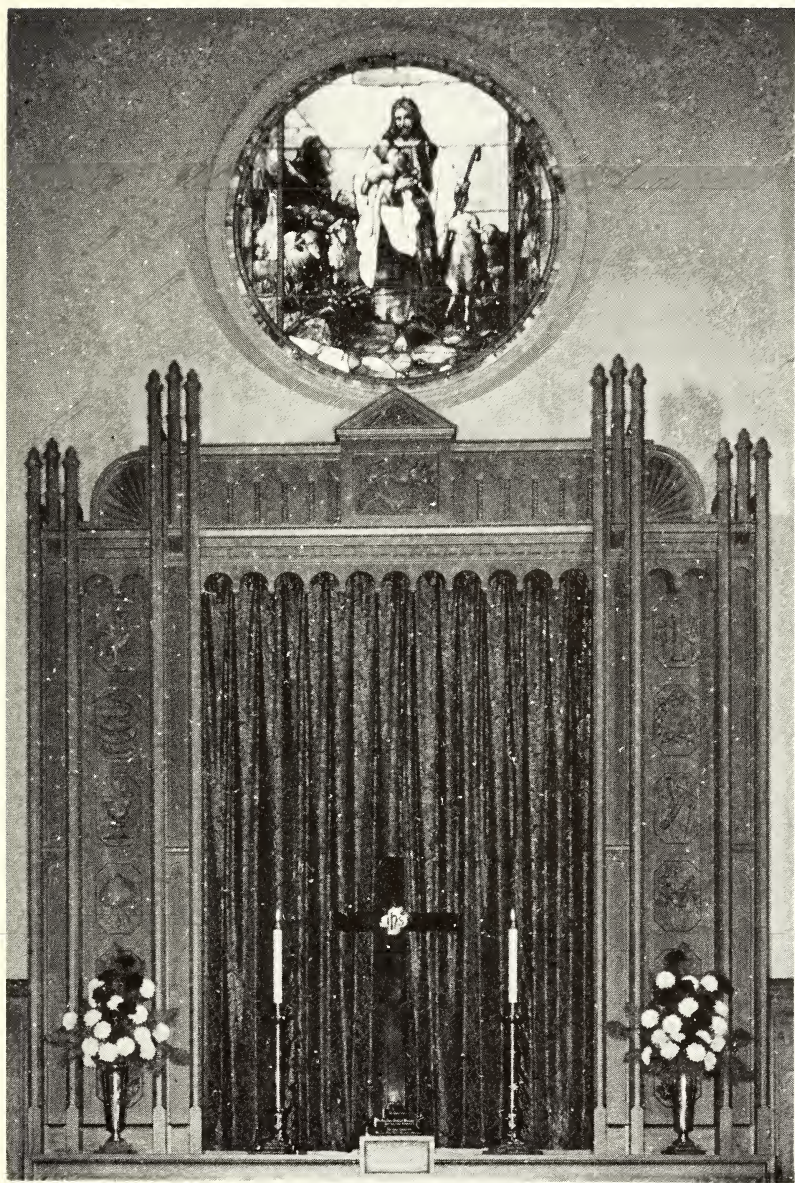
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Stained Glass of Christ as Shepherd behind Pulpit

I dedicate this book to my mother whose deep devotion to her God and Church led her to ask me to write a history of Jarvis Memorial as a service to Him.
—Wyatt Brown

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CHAPTER I

Earliest Methodism in Greenville

The year 1782 is the earliest date of known Methodism in Greenville. The town at that time was named Martinborough, but changed to Greenesville in 1787. So there was a Methodist Society in Greenville before Methodism was organized in 1784 at the Christian Conference in Lovely Lane Chapel in Baltimore.

The 1782 date is provided by that extraordinary, peripatetic, indefatigable circuit rider, and first Methodist Bishop, Francis Asbury. He wrote about the first Society in Greenville in his diary when he was visiting the local community in January 1812. His entry reads:

January 26, 1812: We called a meeting at Greenville on Tuesday, January 26, 1812 at our Sister Brook's; as there were few men present, I adapted a text and sermon to women. We have no chapel here, although we have had a society for thirty years. At Mr. Freeman's we dined, talked, and prayed. It began to rain at one o'clock, and we started on our way to Edward Hall's. We dare not loiter or wait for fair weather.

Another reference to Greenville in the "Journal" is an entry of January 31, 1815: "A heavy storm overtook us at Greenville. We put the remains of a poor pious slave in the ground who had reached one hundred years."

The entry for the next day (February 1, 1815) relates that he rode the twenty-two miles to Edward Hall's, near "Tarborough," where he spent a week ill.

These two entries constitute all the specific infor-

mation about Methodism in Greenville from 1782 until 1829. From the pastorate of John Wesley Childs, who served here in 1829, to the present, a fairly continuous record can be constructed from church members, histories, diaries, letters, biographies, and *Conference Journals*. (See Appendix A, p. 187.)

As a historical context a brief chronology will be helpful. Greenville had been chartered by the North Carolina House of Burgesses to be a town named Martinborough in 1771. It was made the county seat in 1774. The N.C. Legislature altered the name to be Greensville in 1787. The coming of the cotton culture after 1800 improved the local economy. The town continued to be a small place, numbering only 828 in 1860, the first time the town is listed in the United States census.

Although specific information about the Greenville Methodists may be lacking, it is possible to indicate the climate in which they lived their spiritual lives prior to 1830. Impetus had been given to Methodists in the state by sending agents when North Carolina was designated the Carolina Circuit in 1776. George Whitefield had been preaching at New Bern and Bath for some time prior to that.

There were 610 Methodists in North Carolina in 1776. Then the agents, Isham Tatum and Edward Droomcoole, came. By 1785 there were 4,000. Twelve circuits had been organized by then within the state to handle the growing members. Usually the circuits were named for rivers. One was named Tar River Circuit, but no counties on the lower eastern end of Tar River were named in it. North Carolina became a district in 1800, and an Annual Conference in 1836.

Pitt County was mentioned for the first time in the minutes of the Annual Conference in 1790. The boundaries of Contentnea Circuit were set to include

Craven, Green, Wayne, and Lenoir Counties and portions of Pitt County. Whether that included Greenville is not indicated. The circuit rider assigned in 1790 was Reverend John Baldwin. At the end of his service on the Contentnea Circuit, he wrote in his diary that it was the best circuit in eastern North Carolina.

Baldwin noted that preaching on the circuit was done mostly in the homes, though sometimes a public building was used if there was one. He also recorded that the first Methodist meeting houses in the eastern section of the state were at Spain's near Greenville and Rainbow near Snow Hill. Aquilla Sugg was appointed to Contentnea Circuit in 1791.

Contentnea Circuit was placed in the South Carolina Conference when American Methodism was divided in 1790 into six Annual Conferences. The conferences created were New England, Philadelphia, Baltimore, Western, Virginia, and South Carolina. The western part of North Carolina was put into the South Carolina Conference and the rest in the Virginia Conference. That same year, after conference in Baltimore, Bishop Asbury was in Tarboro. His "Journal" records: "No church and only two homes open to me in Tarboro."

District Conferences were being held at mid-year between Annual Conference in the eighteenth century. Circuit riders were shifted every six months at both District and Annual Conferences.

A word needs to be said about the circuit riders. At the 1792 Annual Conference held at Green Hill's home near Louisburg, the question of the individual pastor's finances was brought up. It was determined that each circuit rider was to receive \$64 per year, plus food for himself and his horse. In addition, the preachers could allow an honorarium be given them for per-

forming a marriage, but no fee could be accepted for a funeral. All the records indicate that they received each year nearer \$30, instead of the \$64 proposed.

Rev. A. M. Chreitzberg, a historian of the South Carolina Conference, makes the flat statement that in the early nineteenth century Methodists failed to afford their ministry financial support and also became exceedingly hypercritical of the preachers. In this period apparently the circuit rider's "locating" (staying more than six months on a circuit) was more popular among the preachers than among the laymen. When a Methodist preacher was sent to serve a locality, the congregation refused to provide a parsonage. As one bishop of that period states it, the congregations seemed to have confused "free grace" with the ministry and wanted a "free ministry." Resistance to providing parsonages was a troublesome issue for forty years. Provision of a home for the preacher in Greenville was avoided until 1878, forty-five years after a church had been built.

Further evidence of the atmosphere in eastern North Carolina in which faithful Methodists had to abide prior to 1800 is revealed in a letter written in 1797, in which comments are made concerning the attitude in eastern North Carolina toward religion. The writer of the letter was Joseph Caldwell, professor at the University of North Carolina. He was a native of New Jersey and had recently graduated from Princeton University. The letter reads:

Religion in New Jersey has public respect and support, but in North Carolina, particularly in that part that lies east of us, everyone believes that the first step he ought to take to rise into respectability is to disavow, as often and publicly as he can, all regard for the leading doctrines of the scriptures.

Growth of Methodism was among the "least" people (poorest, most hopeless). The letter of Professor Caldwell reveals the attitude in the nineteenth century of the people hoping for distinction. Further antagonism had been inspired by Wesley's being "unalterably opposed" to slavery and alcohol. Asbury also was constantly preaching against slavery and drinking. The first Annual Conference of Methodism, held in 1785 at Green Hill's, had voted to be opposed to slavery and alcohol.

Slavery in the eighteenth century had not become a public issue outside Methodism. The Constitution had provided for the continued importation of slaves until 1808. When short staple cotton culture and the cotton gin became widely prevalent in the South, slavery became more highly valued. In 1844 the Methodist Church split over the slavery issue.

Blacks gave Methodists strong support. Since the earliest days of Methodism in America, planters had given the Methodist preachers the privilege of preaching to their slaves. The Blacks liked the "enthusiastic" Methodist type of religion. It was popular with them. Conference records show many Blacks were members of the Methodist Church in North Carolina by 1785. In fact, at the Annual Conference in May, 1783, the preachers spoke of the fact that there was a more ready response to them from the Blacks than from the white people.

Another factor in the rapid expansion of the Methodists was their adoption of camp meetings. Camp meetings were held in wooded spots. A rough board construction with a brush roof was provided for the preachers as a platform from which to speak. Cut limbs were arranged to create an arbor over the area of log seats to protect the congregation from the sun. The

preaching went on all day — preachers taking turns. One sermon was delivered after dark each night of the week-long session.

Such meetings received enthusiastic lay participation. Those attending camped in a tent, a lean-to, or a covered wagon. People came from miles around. It was a predominantly religious occasion, winning hundreds of members, but it had social aspects. Many marriages resulted. A special deputation was set up to handle drunks, fights, or other disrupting incidents.

Some notoriety became attached to the Methodist camp meetings because of highly emotional demonstrations by those affected with the preaching. Some of the behavior was known as “speaking with tongues,” “the shivers,” “trembling,” “dancing,” “leaping,” and many other appellations denoting overt manifestations of a strong emotional reaction to highly emotional and stimulating preaching. Camp meetings were reputedly attended by congregations of as many as ten thousand persons. Many did attend, but how many is unrecorded. Methodist membership in North Carolina increased remarkably due to camp meetings. Bishop Asbury notes in his “Journal” in 1802 the record of “a successful camp meeting at Greenville.”

Camp meeting behavior made Methodists unpopular. In 1829 Mrs. Ebineezer Pettigrew, who lived in Washington County, wrote:

My neighbors would be without the gospel sound if it were not for the Methodists, but notwithstanding, I should dislike belonging to the sect. Such scrutinizing into the feelings, moralities, and forms must be disagreeable.

Others commented:

Methodism met with opposition on all sides. They made a direct appeal to the emotions so that shouting and “trembling” frequently accompanied their meetings. Such extravagance led to persecution. In Wilmington Methodist

ministers were arrested or assaulted, churches were burned, and at least one man applied a "blister plaster" to his wife to cure her of Methodism.

A piece of local folklore from the eighteenth century concerns circuit riders. If such a story were actually true, it would help to explain their lack of popularity with members. A circuit rider arrived on his horse one Sunday morning in front of the place of worship at Greenville for his appointment to preach. Standing out in front were men in little groups talking quietly, but occasionally a brief smile would light up their faces. On getting down from his horse, the preacher walked directly over to one of the groups and took them to task for levity on a Sabbath morning. As he stalked inside to commence worship, the yarn goes on, he observed a plain silver ring on a lady's finger. He abruptly stopped beside her pew and immediately reached out his hand for hers. Unceremoniously he removed the ring from her finger. She was admonished on the spot to hide away such manifestations of ostentation in the church.

Evidence of the growth of membership in eastern North Carolina was shown in the appearance in 1803 of a church building in New Bern. In quick succession chapels appeared in Raleigh (1811), Bethel (1814), Beaufort (1820), and Greenville (1833). Places of worship in Spain's and Rainbow had been built earlier. There was evidence of a maturing church. The General Conference in 1804 ruled that circuit riders could stay two years on the same circuit. Also, the conference instituted that same year the requirement that one seeking to partake of Holy Communion would be required to have a card certifying good behavior and regular attendance at classes of the society. At that 1804 conference, "Quarterly Conferences" were first instituted.

What was happening in the post-revolutionary period in the other denominations? Lack of an indigenous organization had gotten the Episcopalians off to a slow start following the Revolution. The Baptist growth lagged too. The Baptists were involved in an enervating intra-denominational struggle. One faction was opposed to missions and education. That struggle was resolved in 1829 when a Baptist State Convention was organized right here in Greenville.

CHAPTER II

Greenville's First Known Preacher

("Greensville Methodism 1829")

The General Conference records show that the Virginia Annual Conference, of which Greenville was a part, met in New Bern, North Carolina, in December 1829. Benjamin Devany was made Presiding Elder of the Roanoke District, of which Pitt County was a part. Rev. John Wesley Childs was appointed along with Rev. Rowland G. Bass as assistant to serve the Greensville Circuit of the Roanoke District.

What did Childs and his assistant Bass find when they came to Pitt County? The first bridge had just been built across the Tar River at Greenville and the old ferry had been discontinued. Figures for the 1830 census show the Pitt County population was 12,093, with 6,046 of that number slaves. Thus, since the first national census in 1790, Pitt County had grown 3,750 in population. The 3,750 increase had been the increase in the slave population. Cotton farming had been greatly expanded in Pitt County by 1830.

The year 1830 must have been a prosperous time. No less than four private academies were started in Pitt County within the space of two years — 1830 to 1831. Other evidence that things were progressing was the brief appearance and collapse of a newspaper and steamboat service for Greenville. A county poor house had been provided.

Such were Pitt County and the county seat to which John Wesley Childs with his "devout" young as-

sociate, Rowland G. Bass, "rode directly to and as fast as he could," after being appointed. Reverend Childs noted that his own health was poor, but he vowed that "neither his lack of health nor the rigors of circuit riding would deter him" from his "high calling." But at the next Annual Conference he sought assignment to the western part of the state because the fevers of the swamps in eastern North Carolina had "brought him low," and he feared for his very life.

Childs must have felt gratified when he arrived on the Greensville Circuit. He said he received "a cordial, widely expressed welcome." He noted that some had heard him preach before since he had served the neighboring circuit the preceding conference year. Quite honestly and soberly he recorded that as time went on some resentment grew up over his devotion to extreme piety.

His strictness manifested itself in his constant watching over his flock, his strict self-discipline, and the plainness of his apparel. This was his second circuit in the tobacco-raising part of the state, but he "stuck to his guns" in his opposition to the use of tobacco. From his point of view, which without hesitation he urged upon his flock, "The amount spent on tobacco should instead be given to the relief of the poor."

The reputation of this devout, dedicated, pious man spread over the circuit and caused many to come — some perhaps out of curiosity — to hear him preach. But Childs found that many of the curious who expected to find fault, instead liked his message and kept coming to hear him. He commented on his pastorate, "The church was revived, and sinners were brought to the foot of the cross."

In those days the pastor, when in a community

filling a preaching appointment, met with his members in classes for their religious instruction. Members who could read the Bible well enough to understand the scripture were few, and even fewer had Bibles at all. Childs noted that there were many holy and saintly people among the Methodists in his circuit. Their acquaintance with the scripture was usually oral — quoted and explained to them by a preacher in classes or visits in their homes.

The classes served the preacher, not only as an opportunity to teach, but also to examine the state of his members' souls. The quality of the saintly man's instruction was proverbial on the circuit. But equally as well known and even feared were his frequent searching investigations into his members' state of piety. Examinations were followed inevitably with admonition for the errant if not suspension or expulsion from membership.

The strictness of Reverend Childs' inquiries into their behavior and faith was highly significant in the life of the members. The privilege of partaking of Holy Communion depended upon his approval of their spiritual lives. To partake of communion, one had to have a ticket showing the member qualified spiritually. Some of the members on the Greenville Circuit felt Childs was unduly severe. Following his examination he denied tickets to some who many thought merited the communion privilege.

Childs moved about his circuit rain or shine, mounted or not. Societies and slave quarters on plantations, as well as homes of the least, were regular stops. He was prompt to meet all his appointments, but on his way he searched out "the homes on every road, every lane, every bypath, deep into fields and into the midst of the trackless woods." As he said, he

had "good news." He sought out everyone — "the lonely, the sick, the bereaved, the lost, and the least" — to tell each about the love of God.

His procedure as he stopped at each home along the way was the same, whether that of a member or not. He would knock on the door. If no one answered, he called out until someone responded. He would tell whoever responded that he wanted to have a prayer with and read scripture to the household if they would be kind enough to call everyone to the house. If he were rejected, he would ride on to the next house, singing hymns of hope and praise.

Around the circuit people had heard of the extraordinary man. He smiled infrequently and never laughed. He spent four hours in private each morning before seven o'clock reading scripture and engaging in devotions. He went for months without eating meat and fasted every Tuesday and every Friday. Rarely did he accept a dessert with a meal. He objected to anyone's cooking on Sunday and could not accept any food cooked on Sunday.

To those simple, isolated people he seemed so little a part of this world with his extreme piety and ascetic ways. They were awed when they saw the intense gaze of the gentle preacher. He was six feet tall, with a bushy mane of thick, black hair framing a hollow cheeked face. He had a somber air as he inquired about their receiving him, but his message showed his love for them. To lonely, isolated small homes he was acceptable. He brought the news of the day as well as the "good news."

His stop at each house during the daylight hours was brief. Where he stopped to eat and sleep, he would always pray with his hosts. After the meal he would ask permission of the host and have all to listen to the reading of the Bible and to kneel in prayer. Then

all neighbors would be invited to come over for an evening session of prayer, scripture reading, and a brief sermon.

Next morning before breakfast he would have prayer with the family as he had on retiring the night before. To all who received him as he went about his circuit, he "left a savior, a holy influence, and a Godly example." He became widely admired and deeply loved. Most of his preaching was to small groups in homes. Sometimes he used public buildings. In Greenville he used a school building on the corner of Second and Greene Streets.

In the spring of 1830, when the weather became balmier, Reverend Childs decided to dispense with his horse. There was a strong reaction. Some pitied him; others scorned and ridiculed his walking. Childs gave five reasons for abandoning his horse: health factors were a reason; walking facilitated his more easily stopping in at the homes of the people as he passed along the circuit; having no horse made it more convenient and less expensive for those who entertained him; walking the great distances he did removed the alibi of those who said they could not get to preaching because their horse was tired from working hard at farming and it was too far to walk; finally, he said his search of the scriptures left him with the firm impression that it would be more apostolic to walk.

A bit of local folklore from the early twentieth century concerns a Methodist circuit rider who gave up his horse and fine saddle for "the more apostolic mode of walking." The story was told by lay persons. They would say it occurred in the 1830's, although such a date is incorrect since there was no town of Farmville then. It could be oral tradition's garbled account of Childs' deciding to walk. With no embellishments of further comment the story goes like this:

Back before Greenville had a church building the Methodist circuit rider rode in one Sunday morning from Farmville to fill his preaching appointment at Greenville. All were astounded at the magnificent bay horse he rode, fine saddle, and luxurious leather saddle bags. The preacher explained they had been given to him by the Farmville Methodists in gratitude for his ministering and preaching. Criticism was heaped upon him by the Greenville Society for such ostentation and munificence.

Obviously the critical attitude of the Greenville Methodists had gone deep. They heard next day that the horse, saddle, and saddle bags had been given away at Black Jack, and the preacher had left there on foot.

Sent to the Greenville Circuit to spread the gospel, Childs must have found much resistance. He wrote on leaving the circuit that he had not achieved a very extensive revival but added that there had been some good spots. It must have been a disappointing year for he gave no statistics as to the number who joined that year. He did cite figures for the circuits he served subsequently.

Childs had to deal with the "reform" movement prevalent in 1820-1830 in North Carolina. It has been impossible to determine the precise nature of the "reform" movement, due to conflicting reports. Childs said that partisans to the "reform" caused excitement in even the largest and best Methodist Societies. A few Methodists became so troublesome, having become involved in the "reform," that he had to put them out of the church to calm down the situation. Some of those expelled were Methodist leaders.

In his concluding entry about the "reform," he says the "putting out of the church the disturbing members" had been achieved in such a manner that those removed seemed to retain a high regard for him. He commented that he had found it a very distasteful thing to do. His own reaction to the expelling of the

members was that he was "tearing down" when he wanted to "build up" the membership.

At the Virginia Annual Conference in December 1830, he asked to be sent to a "higher climate" because the year in the east, in the midst of swamps filled with fevers, had left him quite ill. At the same Virginia Annual Conference in 1830, when Childs asked to be moved, all circuits were redrawn. Greenville appeared as a point on the Tar River Circuit of the Neuse District. Reverends Henry Speck and Henry T. Weatherly were appointed to the new Tar River Circuit. (For the names and dates of all pastors who have served St. Pauls and Jarvis Memorial United Methodist Church, see Appendix C, pp. 188-193.)

The record of the Virginia Conference of 1832 shows that Greenville had been put in the Roanoke District on the Williamston Circuit. It was one of the fourteen points on the circuit, stretching through Edgecombe, Martin, and Pitt Counties. The local Methodists had one preaching service on one Sunday a month. Reverend John A. Miller had been appointed to the Williamston Circuit in 1832. Local tradition has always held that Miles Foy was appointed the pastor in 1832, but the records of the General Conference show he was appointed to the Currituck Circuit in 1832 and 1833.

By 1832 the Episcopal congregation in Greenville had become stronger. It was being served by missionaries of this denomination and by visits from the pastor of the neighboring Washington Episcopal Church. The Greenville Episcopalians had become more alive after they were visited by their Bishop, Levi Silliman Ives, in 1832. They began to talk of building a sanctuary, and they built a modest wooden structure on Pitt Street and Second in 1838.

The Greenville Baptists too had made progress.

There had been General Baptists, Particular Baptists, and Separate Baptists. But on May 2, 1827, a Baptist congregation had been organized. Reverend Thomas Mason was called to be their pastor, and he continued for three years. They worshiped in the Academy. In 1829 the Greenville Baptists took the initiative in convening a group of messengers of that denomination from across the state to create a statewide missionary organization. The Baptist Benevolent Society was organized to carry on a traveling ministry in North Carolina. The next year —1830 — when the Benevolent Society met in Greenville, the group transformed the organization into the North Carolina Baptist State Convention. The Greenville Baptists purchased a lot in 1832 at Greene and Fourth Streets. A church was built there shortly afterward.

CHAPTER III

St. Pauls Is Built — 1833

A resident of Greenville in 1833 reported that “determination to build a Methodist Church in Greenville was shaped in the crucible of their hearts, fired by their faith in and devotion to God.” The decision was made by the handful of local Methodists.

They bought a lot. Allen D. Nobles gave a deed for it dated May 7, 1833, transferring title to a half an acre lot to the “Greenville Methodist Episcopal Church.” The amount paid for the lot was \$40. Accepting title for the church were Simon Nobles, Samuel Whitley, and Benjamin Stancil. Tradition is that a church was promptly built. They named it St. Pauls.

That little chapel sat in what is today a part of Cherry Hill Cemetery. More specifically, the old site is just inside to the left as one enters the gates of Cherry Hill Cemetery from Second Street. A winding path from Pitt Street through a field, in those days, led to the church. It was a modest forty by sixty foot chapel. The roof was covered with shingles and the sides with unpainted clapboard. The sills rested on up-ended sections of a cypress log. Astride the roof on the front end was a cupola with a bell in it.

There were wide steps stretching almost all the way across the front. The steps led up to double doors which gave entrance. The doors opened directly into the sanctuary. Inside, immediately to the right, were narrow steps with a hand rail which led up to the gallery. The Black members worshiped up there. There were ten small windows above shoulder high in

each side wall. All the panes were clear glass. An aisle ran down the middle of the sanctuary from the back to the chancel rail. Just beyond the rail was the pulpit, two feet above the level of the floor. On either side, parallel with the pulpit at floor level, were three pews at right angles to the other pews, providing two Amen Corners.

All the pews were home-made of flat pine boards. The back rose at a right angle from the seat. No paint was ever put on them. The men sat in the section of pews to the right of the aisle and the women in the pews to the left. The right Amen Corner was for the men, and the left for the women.

Between the front pews and the raised pulpit was the chancel rail. It was sixteen feet long, the width of the pulpit. There was no cushion — just a board — for those kneeling at the rail for communion. Between the chancel rail and the pulpit enough room had been left to accommodate the communion table and to move about to serve the elements. Usually, communion was served only when the Presiding Elder came to hold quarterly conferences. Also, he would preach before serving the Lord's Supper. Many of the circuit riders lacked educational qualifications to advance in the clerical orders.

The pulpit extended ten feet to the back wall of the church. The lectern was built by a local artisan of plain board with no decoration other than the pattern of the amber grained long leaf pine. But "it was carefully made," Mrs. Mollie Brown insisted.

Built in the wall at the back of the pulpit was a door. It could not be opened for there were no hinges. In fact, the exterior clapboard was solid across the whole back of the building, except for the openings for two windows on either side of the false door. It was a symbolic door, symbolizing an entrance for the Holy

Ghost. It was a feature common to Methodist Churches in those days.

The two windows in the back wall of the church were located above head high on either side of the pulpit. The panes faced the south and were unpainted; consequently, on cloudless summer Sunday mornings the congregation was blinded by the bright glare of the sun shining in the windows. No one complained. The walls inside were paneled. Overhead, the ceiling was covered with white plaster. The floor was made of wide planks. "There was not a rug or carpet in the whole building."

Prior to building, the Greenville Methodists had been worshiping in the Academy. The Academy was a two-story public building, located on the southwest corner of Second and Greene Streets. At that time all denominations that wanted to, used the Academy for their services. The use of homes, schoolhouses, or public buildings for worship services was a common practice for congregations in the rural South until each built sanctuaries.

In 1912, in anticipation of compiling a history of Greenville Methodism, four persons who had attended services at the first St. Pauls Church, or who had known the church shortly after the Civil War, were questioned. The four were Miss Lill Wilson, Mr. and Mrs. Wiley Brown, and Mr. Robert L. Humber, Sr., three of whom had been life-long members of St. Pauls. Wiley Brown did not become a Methodist until 1889.

Mrs. Wiley (Mollie A. Moore) Brown attended the first St. Pauls until another one was built at Second and Greene Streets in 1880. Her mother (Mrs. Adriana Ernul Moore) and her grandmother (Mrs. Adriana Ernul) had been members of the local Methodist Society since the early 1800's. Mrs. Mollie Brown's ear-

liest memory of the first St. Pauls was of herself as a child with her head lying in her mother's lap, watching the twinkling stars through the ceiling during a night service. The fallen plaster and missing shingles left an opening to the night sky. The chapel had deteriorated in forty years.

What these four contributed, which has not been provable by records, will be attributed to them by name when used.

CHAPTER IV

1834-1859

To keep Methodist Church history orderly requires that one keep in mind that Methodist Annual Conferences usually met each year during November or December, after the crops had been harvested. When schools became more common, the moving of pastors at that time of the year played havoc with the education of the parsonage progeny.

In the 1950's a determined drive to change the sessions of conference to a more suitable time of the year developed. Proponents of the winter sessions rationalized that meeting late in the year had been essential. The collection of the church budget from a predominantly agrarian constituency had to defer to when the crops had been sold. Consideration for parsonage children and a decreasing dependence upon agriculture led the North Carolina Conference to decide in 1955 to convene in June each year. Therefore, until 1955, appointments were made each year in November or December. Reverend John A. Miller, for instance, was appointed December 1832 to the Williamston Circuit on which Greenville was a point. Miller, thus, was the pastor in 1833 when St. Pauls was being built.

Every preacher appointed to serve St. Pauls is recorded in Appendix C, pp. 188-193; therefore, only those preachers who have left a written record or have been mentioned in some record, or who left a strong enough impression to be remembered by past members, are designated by their name in this account.

Methodism in North Carolina was "on the march." The building of St. Pauls in 1833 was evidence of the growth of Methodism in Greenville. Expansion of Methodism all over North Carolina was taking place. The state had grown into multiple Methodist districts, with some in the Virginia and part in the South Carolina Conferences. It was at the 1836 Methodist Quadrennial General Conference that North Carolina was designated to be an Annual Conference.

Greenville, in 1836, had been on the Pitt Circuit, Roanoke District, Virginia Conference, with Reverend W. M. Jordan as its pastor. Pitt Circuit had a membership of 376. Twenty-six of that number were Black. St. Pauls had contributed \$4.50 for Conference Claimants. This is the only money figure in the General Conference record for Greenville.

In 1836 the Virginia Annual Conference still had jurisdiction and appointed Reverend Chapel Featherston to the Pitt Circuit, on which Greenville was a point. The circuit had reported at the 1837 Virginia Annual Conference 68 white and 35 Black members and \$2.50 for Conference Claimants. The North Carolina Annual Conference was convened at Louisburg, near Green Hill, for organization in 1837, following the Virginia Conference session in 1837.

At the first North Carolina Annual Conference session in January 1838, there was a redrawing of district lines. Greenville was put in the Washington District, on the Tarboro Circuit, and stayed there until put on the Williamston Circuit in 1852. The Greenville Circuit in 1862 became the Greenville-Williamston Circuit, for that one year. In 1863, Greenville was a circuit again for three years. Then for eleven years, starting in 1864, the Greenville-Washington Circuit was the appointment. Greenville, as a station, was designated the first time in 1875.

The preachers appointed from 1838 to 1841 by the North Carolina Annual Conference to the Tarboro Circuit were no doubt good men, but it was not until 1841 that one came who created a stir big enough to draw attention to his efforts. The statistics show the membership on the circuit stayed about the same — 154 members, of which 75 were Black — from 1838 to 1841.

Pitt County in 1841 was sorely in need of schools; illiteracy was common. “Liquor drinking was considered an essential element in the life of the people.” Methodist Churches had a difficult time, for they were inevitably small, widely scattered, and each congregation was having great difficulty maintaining itself. Methodist circuit riders referred to the “gospel conquest” as being “a desperate venture even for the stoutest of heart.”

Into the midst of that situation in Pitt County in 1841 rushed Reverend John Tilet, whose valiant fighting for the Lord had earned him the sobriquet of “The Iron Duke of Methodism.” He met the situation head on. A revival to him was his most potent weapon to fight evil. During his very first week he got a resounding revival going at St. Pauls in Greenville, calling back to assist him the Rev. Philmer W. Archer, pastor of St. Pauls in 1840.

Every night there were two sermons of the typical Methodist variety, stimulating and exciting. The congregations reacted with many overt manifestations of the “working of the spirit.” The “meeting” was declared an overwhelming success. Archer and Tilet as a team had put the revival over big. Then revivals were held all over the circuit. They added 126 white and 2 Black members that year to the circuit. The St. Pauls congregation, as a result of their meeting, added new members.

In 1844 the North Carolina Annual Conference joined with the other Southern Slave State Conferences to form the Methodist Episcopal Church, South. The slavery issue caused the schism. A Bishop resident in Georgia could not free his wife's slaves under Georgia law. He was castigated even though he had given each a home and an independent income.

The next brief glimpse of Greenville Methodism is provided by Reverend Washington S. Chaffin. After retirement he wrote a letter about his year at St. Pauls in 1847. Chaffin states:

The size of the congregation was good but not very reverent. The membership was small, among them were Mrs. Evans, Mrs. Dr. Blow, Mrs. Gould Hoyt, Mrs. Ed Nelson, another Mrs. Nelson, S. P. Olds and wife, and Johnstons in the country. These adherents of the church were among the most respectable people in every respect.

Mr. F. V. Johnston said in the 1930's that he was descended from that family of Johnstons.

In his letter is a record of the amounts paid him in salary from each point on the circuit in 1847:

\$106.27 Williamston; \$10.10 Hamilton; \$8.50 Sharon; \$24.25 Williams Chapel; \$23.45 Carmie; \$53.05 Greenville (St. Pauls); \$12.75 Bethel; \$15.00 Mt. Zion; \$33.00 New Hope; \$17.05 Jamestown; \$16.90 Holly Springs totalling \$320.32 for the year.

He also had put in his letter that the Tarboro Circuit, to which he was appointed in December 1846, was composed of

fourteen preaching points, stretched over all of Edgecombe, Martin Counties, and all of Pitt County to the north of Tar River but with Greenville included, then, also parts of Halifax and Beaufort counties.

The longevity of Brother Chaffin was unusual. He was in his nineties, superannuated, and living in Jonesboro, when he wrote the quoted letter in 1913.

But he was the exception. The average Methodist preacher in 1847 died before he was thirty-five, because riding or walking the circuits of such great length overtaxed his strength. The record shows that two-thirds of the Methodist preachers in that day died before they were able to render more than twelve years service on the circuit.

Then, in 1858, came William A. Hester. He was appointed to serve the newly formed Greenville Circuit. But he failed to visit the members at St. Pauls. There was much grumbling. They complained about his refusing to visit among the congregation and his choosing to keep to himself. Everyone agreed that he was a good, studious young man, but he acted as though he were a "stuck-up" preacher who was too good for the people of the little Greenville congregation. M. T. Plyler related it this way:

Hester would drive up to the church before dinner time each Sunday in plenty of time for visiting before a three p.m. service. After unhitching the horse, he would get some feed from under the buggy seat and feed the animal. He didn't need to do that. Members of the church could have easily provided that little handful of feed in the backyard of any one of their homes. It embarrassed the congregation before the whole town, made it look like the local Methodists would not furnish feed for his horse.

Then, having fed his horse, Hester would take his dinner pail out of the foot of the buggy. Sometimes he sat in the buggy to eat; other times he would sit on the steps of the church. He would reach in his pail and pull out his victuals, mincing over each bite like it was something fancy he was eating. But his congregation knew it won't nothing but ham and collards because some few had even peeked into his pail. He just thought he was too good to eat with his parishioners. He couldn't afford to eat with plain folks, it looked like.

To add further to young Hester's difficulties, some complained to the stewards that he was not a good

preacher. The Board of Stewards found much objection to him. He probably would have been moved at the mid-year District Conference, but Hester had "the influence of a man in the country named Atkinson who was wealthy and prominent; so, he stayed the whole conference year."

CHAPTER V

The Civil War

Following the year of dissension caused by Reverend Hester, the Bishop appointed Reverend N. A. H. Godwin in December 1859 to serve the Greenville Circuit. Soon after arriving on the charge he found the churches had fallen back during Hester's pastorate. The circuit membership had shrunk from 515 white and 63 Black to 200 white and 38 Black members. Godwin immediately secured the services of Reverend W. H. Moore, an evangelist, to come hold protracted meetings all over his circuit. He wanted to regain the lost ground and go forward for Methodism. The revivals added many members. It had always been the Methodists' most dependable means of spreading the faith. A good start had been made.

In the summer of 1860, when Godwin had been on the charge for only half the conference year, he announced his intention to resign from the ministry and to become a doctor. This upset his members, for everything had been going fine and they liked him. His revivals had been successful. Worst of all, District Conference for that year had already met, at which an interim appointment could have been made. The prospects were that the charge would have to get along without a pastor the rest of the year.

The gloom was dispelled when someone had a happy inspiration how to remedy the desperate situation. It was suggested that they secure the services of Reverend W. H. Moore, who was still in Greenville, to finish out the conference year. He was approached

and was willing. Moore filled the pastorate quite satisfactorily. The Greenville Circuit at the 1860 North Carolina Annual Conference reported 271 white and 85 Black members. That showed an increase over 1859 of 200 white and 38 Black members. Moore joined the Conference. He served St. Pauls again in 1868 by regular appointment.

Reverend Robert P. Bibb followed Moore at St. Pauls in December 1860. He had served St. Pauls previously in 1838. A total of 28 members — 8 white and 20 Black — were added by him during this second time on the circuit. The additions accomplished by Bibb raised the circuit's total to 279 white and 105 Black members. Bibb faced a dilemma during his pastorate at St. Pauls. Stephen Johnson, an official of St. Pauls, died and "there was not another member suitable for being a steward," according to church historians. This fact was confirmed by both J. M. Daniel and M. T. Plyler.

The year 1861 found the war pressing in on Greenville. Northern forces had occupied "Little" Washington and New Bern. The Yankees were harassing the area between Washington and Greenville with patrols directing attacks at Greenville, finding only slight resistance. In 1862 Greenville accepted the Yankee demand of surrender to a water-borne force from Washington that landed at the town.

In December 1861, Reverend James L. Fisher had been appointed to serve the Greenville Circuit. He lived in Washington and had filled his appointment at Greenville regularly during the first few months of 1862. Later in the year, when the Yankees let it be known that they would like to capture him, he suspended his preaching at St. Pauls altogether. Such is the way it was told to Wiley Brown and R. L. Humber in their youth.

Reverend E. A. Wilson was appointed to the Greenville Circuit in 1862. Wilson adjusted to the circumstances, met his appointments all over the circuit, and was effective enough among his membership that the Bishop returned him to the same work for a second year in December 1863. During his two years serving St. Pauls, Wilson received into membership two persons who contributed greatly to the increasing influence of St. Pauls. The first was a lady from a socially prominent Greenville family, Mrs. Mangie Dancy. Nothing is known of the occasion; we know only the fact that she did join. Having such a lady join must have cheered both the preacher and his St. Pauls congregation. Such occasions were all too infrequent. Mrs. Dancy became a much loved and highly valued member.

The second important accession for St. Pauls during Wilson's pastorate was Ben Warren Brown, a wealthy, educated man. He had not been converted at St. Pauls. He had been converted while away at college and had joined the Methodist Church in the college town. But in 1864, while Wilson was pastor, Ben Warren Brown had returned to live in Greenville. He decided to transfer his membership to St. Pauls. Such a man's membership meant much to St. Pauls, when only two years before the preacher could find no one "suitable" to be a steward. Immediately Brown became one of the leaders of St. Pauls and served faithfully many years. A plaque honoring his service hangs today in the basement of Jarvis Memorial.

Two years at St. Pauls by Wilson was the third time in the history of St. Pauls that a pastor had been returned for two years. Though the war was going on during Wilson's tenure, the net membership on the circuit did not decrease from the 284 he found when he came, and he added 50 on a probationary status.

St. Pauls, in 1864, was put on the Greenville-Washington Charge, with services one Sunday a month. Assigned to Greenville-Washington in December 1864 was Benjamin F. Long, but he did not fill a single appointment at St. Pauls. War conditions did not permit his fulfilling his duties, he reported. The St. Pauls membership at the 1865 Annual Conference was 24 whites and 5 Blacks. These are the first membership statistics recorded for St. Pauls alone.

CHAPTER VI

Resurgence After the War

Methodism in Greenville shrank a little more following the Civil War. There were only 24 members left on the roll when the last of the Black members withdrew in 1866. Shortly thereafter, however, with the emergence of a more numerous middle class, Methodism in Greenville grew steadily in membership and in influence.

Reverend John S. Long was appointed to the Greenville-Washington Circuit in 1866 and was returned for a second year in 1867. St. Pauls was still one point on the two-point Washington Charge with preaching one Sunday a month. The membership of the charge grew to 125 during Long's first year. Then the roll remained unchanged for two years.

Pertinent facts to explain the sudden loss of effectiveness to win souls are not available. Apparently, the inefficiency of the local church was widespread. The Methodist Episcopal Church, South, took actions calculated to meet the situation. In 1866 the authorities liberalized the church by adopting three changes.

The first innovation was to extend the maximum ministerial term to four years. It had been limited to two years since 1804. St. Pauls had its first four-year man, W. H. Call, during 1869-1872, but had four-year men only twice after that until it became a practice at Jarvis Memorial in 1917. The second innovation was the provision for equal lay and clerical representation at General, Annual, and District Conferences. Thus, a

more democratic institution had evolved. A third provision was for the elimination of the requirement of a six-month probation for those seeking membership.

The Bishop appointed Reverend W. H. Moore, who had served as a temporary incumbent in 1860, to the Greenville-Washington Charge in 1868, to follow the two-year pastorate of John S. Long (1866-1867). Dr. Moore wrote a letter recalling his 1868 pastorate at St. Pauls. His letter was written in 1893 when he was Presiding Elder of the Fayetteville District. When the dark picture of Methodism in Greenville was painted in Moore's letter, it should be kept in mind that Greenville was reeling from the spiritual, social, and economic consequences of the war and reconstruction. The 1870 census shows that the town had a population of 601, a loss of 227 in population since 1860.

Moore's important letter reads:

I was appointed to the charge of Greenville and Washington in December, 1868. I lived at Washington where I preached three Sundays, going to Greenville one Sunday a month. I found in 1869 twenty members and little attention given to religion in the community. Every church was closed except the Methodist, and few attended the Methodist.

To Sister Anne Pearce and Brother Ben Warren Brown the church is indebted more than to any others at this time. God seldom gives the church two more choice spirits. Sister Pearce had two children, Joe and Ada (Mrs. J. B. Cherry). Ada swept the church, rang the bell, played the organ, led the singing, and counted no service at the church too menial to perform.

The situation in Greenville must have changed greatly since his prior pastorage. Moore had had great success in 1860 in Greenville. He reported only the same membership in 1869 that Long had in 1868 — a total membership of 125 for the circuit.

In 1869 Reverend William H. Call was appointed to

the Greenville-Washington Charge. His first year resulted in 72 additions to the membership. Then, he was reappointed for three more years, 1870-1871-1872, for a total of four years. Call was the first pastor to serve St. Pauls four years. He was deeply loved by all the congregation; those who were members of St. Pauls at that time remembered readily. His crayon portrait was found in members' homes. Reverend Call's library came to Greenville a second time with the appointment in 1953 of W. M. Howard to Jarvis Memorial. The Call library had been given to Howard several years earlier. There were a few who did not like the four-year tenure. There were some in Jarvis Memorial in the 1920's who said the only thing wrong with Brother Call's pastorate was that he stayed too long.

Reverend A. R. Raven was appointed to follow Call at the 1873 Annual Conference. He was returned for a second year in 1874, along with Reverend W. H. Call as an associate. There is no explanation why an associate was sent. Raven had added 13 to the charge membership his first year, raising the total to 220. Raven and Call together in 1875 added 90 to make a total of 300 for the Washington-Greenville charge at Annual Conference.

During Reverend Raven's first year, the Sunday School Superintendent at St. Pauls was J. B. Congleton. He served as Sunday School Superintendent during both 1874 and 1875. He was succeeded by S. D. Bagley, who held the post for seven years, from 1876 to 1882. (The names of all Superintendents of Sunday School with dates are provided in Appendix D, p. 194.)

Captain Thomas J. Jarvis, for whom Jarvis Memorial was later to be named, moved to Greenville in 1875 and attended his first service at St. Pauls. Many Greenville Methodists knew his mother and father

were staunch members of Mt. Zion Methodist Church at Jarvisburg, one of the oldest churches in North Carolina. Captain Jarvis had just moved to Greenville two weeks prior to his first attendance at St. Pauls. There had been no service at St. Pauls his first two Sundays.

He had graduated from Randolph-Macon in 1861. He was a lawyer, had been wounded in the Civil War, and had held the rank of Captain. He had been converted in 1870, but he had not yet joined a church. He had been married just before moving to Greenville. Also, he had announced he was going to run for the office of Lieutenant-Governor of the State of North Carolina in 1876. He was a tall, handsome, distinguished gentleman.

Except for the few remaining services in 1875, Captain Jarvis saw little of St. Pauls, being so occupied with effecting nomination and campaigning for election as Lieutenant-Governor in 1876. He was elected, and he moved to Raleigh. In 1880 he was elected Governor; he filled out the unexpired term of U.S. Senator Zeb Vance in 1884; during 1885-1889 he served as Ambassador to Brazil. He had joined his parents' church, Mt. Zion, in 1885. His membership was moved to St. Pauls in 1889 when his political career ended and he had come to Greenville to practice law and to make his home.

The growth of Methodism in Pitt County in the 1870's, due to the efforts of St. Pauls, had caught the attention of the North Carolina Annual Conference. In recognition of what had been accomplished, and to develop the potential further, in 1875 the Annual Conference set up a new circuit to be based at Greenville and called the Greenville Circuit. It included preaching points at Greenville, Bethel, Little's

Chapel, Mount Zion (in Pitt County), Shiloh, and Shady Grove.

Creation of the Greenville Circuit imposed added responsibilities on St. Pauls. The preacher on the circuit was to reside in Greenville, which meant St. Pauls had to provide living quarters. To meet this situation the congregation provided accommodations for the pastor at the hotel. They had handled guest ministers that way on the few previous occasions when temporarily hosting a preacher in Greenville. Parsonages were rare in the state. The Hundredth Anniversary of Methodism in North Carolina was celebrated in Raleigh in 1876 by the state's Methodists. Cited at the anniversary among other figures were the five hundred Methodist churches in the state, but only seventy parsonages.

The hotel accommodations were acceptable to the first preacher appointed to the newly designated Greenville Circuit in 1875 — Reverend Jeremiah Johnson. That was his second occasion for serving St. Pauls. He had been appointed once before, in 1845, when St. Pauls had been on the Tarboro Circuit. At the Annual Conference in 1876 he reported 337 circuit members.

Though Johnson had made no protest over the hotel accommodations, the preacher following Johnson exploded over being provided nothing but hotel quarters. That was Rev. B. B. Culbreth, who was appointed in 1876 to follow Johnson on the Greenville Circuit. The *Conference Journal* minutes erroneously recorded Culbreth as being appointed to the Greenville-Washington Circuit in 1876 instead of the Greenville Circuit. Both J. M. Daniel and M. T. Plyler quote a letter from Culbreth which indicated he preached and resided in Greenville for the conference

year starting in November 1876. If he had been appointed to the Greenville-Washington Circuit, he would have resided in Washington. The following is quoted from a letter written by Culbreth recalling his pastorate in Greenville:

When I reached Greenville, I was informed that it had been the custom for the preacher to put up at the hotel and that the church would settle the bills. I determined to put a stop to such foolishness and let the people understand that I was as good as they were and that I did not feel disposed to preach to a people who would not entertain me. Upon which they threw open their doors, and I had as many homes as I wanted that I could stay in.

Culbreth said his protracted meeting, in 1877, aroused some interest, but that "Greenville was considered a hard place in those days." The letter was written several years after he left Greenville. During the years since his pastorate Greenville had come to the front as a strong Methodist community; therefore, in his letter he threw in the explanatory phrase, "in those days."

Further along in the letter Culbreth recalled some of the people he remembered from his pastorate at St. Pauls:

I can call to mind a few of the good people I knew there: Ben Warren Brown was one of the pillars of the church. I loved him very much. Brother Rawls was true to me, and I loved him.

Among the good women, I found some noble ones. Sisters Hoyt, Blow, Pearce and her sister, and Ada Cherry, the sweet singer. She sang as sweetly in that old barn of a church as she has ever done in the new church.

He meant St. Pauls, built in 1833, when he referred to "that old barn of a church." The "new church" was the St. Pauls at the corner of Greene and Second Streets which had been built in 1880 after he had left.

An incident occurred during Culbreth's pastorate at

St. Pauls which may be hardly worth the telling today, but which caused great excitement when it happened. Mrs. Wiley Brown and Robert Humber recalled the incident.

Methodism may have been born to "save Christians from dead ritual," but all indications are that the Methodists varied their worship services very little once a set order became established. Even in the twentieth century grumbles have been inspired among the congregation by innovations — not serious objection but manifested displeasure. There was even less readiness to adapt to new ideas in the nineteenth century.

The incident occurred at the beginning of a new conference year. Culbreth was holding his first worship service at St. Pauls. Before giving out the number of the first hymn he announced there would be a slight change in the order of worship. Instead of following the first hymn with the pastoral prayer, he said he wanted the congregation to remain standing at the end of the first hymn, join him in the repeating of the Apostles' Creed, and then kneel for the pastoral prayer.

One of the church's leading members was a devout man named S. P. Erwin. He was clearing land to create a farm just beyond the southeast edge of town, where the Moose Lodge is today in Greenville. He always walked to church in order to let his team rest on Sunday. Sometimes he arrived a minute or two late. On that Sunday Erwin arrived while the congregation was standing, singing the first hymn. He walked down the aisle to his customary place on a front pew of the Amen Corner. He stood at his seat and sang — someone had handed him a hymn book and indicated the place. The hymn over, Mr. Erwin went to his knees in prayer as had been the custom of that congregation for

years. Everyone else stood and were led by the pastor in the repeating of the Apostles' Creed. Erwin just stayed on his knees and went on with his prayer. At the conclusion of the Apostles' Creed everyone knelt for the pastoral prayer. Erwin, having concluded his prayer, got up from his knees and just sat bolt upright in his pew while the rest of the congregation were praying.

After the morning service that day everyone was busy giving his or her opinion of the incident. Some who objected to any innovations heaped criticism on the preacher for embarrassing poor Mr. Erwin like that. Some supported the preacher. As far as the preacher and Erwin were concerned, it was quickly settled. The preacher said he was sorry; Erwin said he apologized for being stubborn. But tongues wagged for weeks in the little church.

Brother Culbreth added 12 new members to the roll of St. Pauls his year on the Greenville Circuit. He reported at conference in December 1877 a total of 337 members on the circuit. The conference records show he was paid \$338.99 on his salary by St. Pauls.

The 1833 "old barn of a church" had deteriorated with the passage of time and the few repairs made had been hit or miss. The front steps sagged and shook when one walked up them. Many shingles were missing from the roof, and the plaster was cracked and some had fallen. Robert L. Humber, Sr., recalled in the 1930's that those coming into St. Pauls on a rainy day in the late 1870's would always squint up at the ceiling before seating themselves. One sought to sit where the plaster looked less likely to fall on one during the service. The falling plaster was a threat to worshipers.

When B. B. Culbreth had finished his year's pastorate in November 1877, he left by boat five days before

Annual Conference to arrive in Greensboro in time. The little town on the Tar was a county seat and trading center. It had a population of about 900 in 1877. The steamboat plying Tar River was the only means of transportation to the outside world. Culbreth left on that boat for Tarboro, where he caught the train for Rocky Mount; then, he could catch a train to make connection for Greensboro.

A weekly newspaper had been started in Greenville. The Academy was providing education for the wealthy, but public school had only a three-week session. The share-cropping arrangement for securing farm labor had seen many "time" stores appear. A few such supply stores developed in Greenville. But the barroom owners continued to be the wealthiest non-farm citizens.

The town's north border was the river. Everything to the west of Pitt Street and to the east of Reade Street was open country as was all south of Fifth Street. The courthouse and store buildings were all built of wood. The streets were unpaved and muddy after rains. Board walks in front of the stores helped pedestrians shop. Candles or oil lamps provided lights after dark. Except in the homes of the well-to-do, cooking was done in an open fireplace. Stoves were a luxury afforded by only a few.

Such was the community in which St. Pauls was located. Economically, the town had improved with the expansion of trading due to slavery's having been replaced by share-cropping. Home rule following reconstruction had been regained. The prospects for the future had greatly improved. The population grew by over a thousand each year after 1880, having increased only 300 between 1870 and 1880.

CHAPTER VII

“A New St. Pauls”

Reverend Culbreth attended the 1877 session of the North Carolina Annual Conference of the Methodist Episcopal Church, South, all that last week in November, anticipating the climax when the Bishop would read the appointments on Sunday afternoon, the last day of the conference. He was interested in the appointment to the Greenville Circuit for he might be sent back. Instead he heard the name L. L. Nash read out for the Greenville Circuit.

Nash was a big, energetic, likeable young fellow who had joined the conference three years before. He had been appointed to the Bath Circuit in 1874 and the neighboring Williamston Circuit the last two years, 1875-1876. His full connection status had just been attained at the 1877 Greensboro Conference.

Nash drove his buggy from Williamston to his new appointment. On arriving in Greenville he had to pass through the heart of the business section. It was a muddy-streeted, saloon-infested cluster of business establishments. He was on his way to the B. C. Pearce's, whose guest he was to be until he could get settled. He had heard beforehand that he might be put in a hotel. He meant to change that.

The idlers and saloon patrons were impressed by the big, handsome, serious-faced man with his pretty young wife seated beside him holding a baby. Books filled the foot of the buggy from the dashboard to the back. A round-topped small trunk had been tied on back.

Nash, in his "Recollections," recorded what his thoughts were of his new work:

Religion at Greenville, and the surrounding country, was at low ebb. There was not a prominent business man in Greenville who was a member of any church. The town was full of barrooms, and most of the people patronized them liberally. Profanity, gambling, and all other forms of vice were the order of the day.

The town presented a dilapidated appearance, and the only Christian force in evidence was an organization of good Methodist women who labored to keep the church alive and meet expenses of religious work by festivals, charades, oyster suppers, etc.

His first business with the official Board was to settle the matter of quarters for himself and his young family. Nothing but the hotel would be provided, the official Board declared resolutely. But "well-wishers" continued to entertain him and his "brood" in their homes. Nash said he stayed with "Mr. and Mrs. B. C. Pearce, Mr. and Mrs. James B. Cherry, and Mr. and Mrs. James Dill. Dill was not a member of St. Pauls, but his wife was."

That he recalled with gratitude years later the names of the hosts for those first few weeks in Greenville indicates Nash was grateful for the privilege of living in their homes. But that young preacher was not going to put up with being quartered in a hotel or being entertained in the homes of members, inconveniencing them with a small baby. All circuits were expected to provide parsonages. Nash thought St. Pauls was obligated to provide one for its pastor.

He took the matter up again and again with the Board of Stewards, holding call meetings several times a week. After Nash proposed it and prodded them enough, they did finally agree that they would pay the rent on a house for the preacher if he could find one. They told him that none was available.

Immediately he tried to locate a house. Very quickly Nash found, as the stewards had advised him, that "there was not a habitable house for rent in the town." He went right back to the Board and urged that they live up to their obligation to their pastor by purchasing a parsonage. The response of the officials of St. Pauls revealed unconcern toward the whole matter if Nash did not like what they offered. To them the hotel was the satisfactory solution and would have sufficed for anyone except this young tiger the Bishop had sent them. Having to attend such frequent Board meetings annoyed them.

The Board reflected the lay attitude of their day and time. Methodism in the United States had been brought into being by the circuit riders who never stayed in one place long enough to need parsonages; they had to cover too much territory too rapidly. Wesley himself in the eighteenth century had censured the occasional circuit riders who got married and wanted to "locate."

Parsonages or churches were not even sought until Methodism's fantastic membership growth after the Revolutionary War. Many exhortations had been delivered in Annual Conferences by Bishops and had been printed in *Conference Journals* since the early 1800's, beseeching the brethren to build chapels. In the last half of the nineteenth century the plea had been to get congregations to provide parsonages.

Finally, Nash made the stewards a proposition: let the preacher buy a parsonage and finance it himself. They thought that was just another young man's wild idea. He had no private resources with which to make the down payment. The Board agreed he might "buy a house," but that he must keep in mind that they had no money to help, no intention of trying to raise any, nor would they involve their credit.

Lacking any kind of support from his Board, Nash appealed to the women of the church. He knew there was a small group of faithful women at St. Pauls who loved their Lord, their preacher, and their church. Before he came to Greenville he had heard of the tireless money-raising efforts of that small group and how they had constantly exerted every effort possible to contribute all they could to the support of the church. At his suggestion they gladly met at the home of one of the ladies to hear about acquiring a parsonage. They knew about the stewards' negative attitude.

Before the preacher had hardly gotten seated the ladies assured him that from the very first they had been behind him one hundred per cent on the idea of St. Pauls' providing a parsonage. They had been putting money aside since the Greenville Circuit had been created, looking forward to the day when St. Pauls would be buying one. On hand already was \$300.00 in cash which he could have on the instant. With that much cash in hand and the ardent backing of the ladies for his proposal, Nash got busy trying to locate a house that would be suitable for purchase.

He found a house. He thought that limited repairs would make it suitable. The available house belonged to William Grimes of Raleigh, who had put the sale of it in the hands of a Greenville lawyer. Nash went to see the lawyer to arrange purchase. A price of \$1,000.00 was agreed on — \$400.00 would be paid in cash and the balance in two years.

But when the \$400.00 was tendered a day or so later, the lawyer said, "No!" He had heard that the official Board was not backing the purchase. The whole \$1,000.00 would have to be in cash. In his frustration young Nash went over to the office of his most prestigious friend, Captain David Dill, the local agent for the Old Dominion Steamship Company. Though Dill

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CHAPTER I

Earliest Methodism in Greenville

The year 1782 is the earliest date of known Methodism in Greenville. The town at that time was named Martinborough, but changed to Greenville in 1787. So there was a Methodist Society in Greenville before Methodism was organized in 1784 at the Christian Conference in Lovely Lane Chapel in Baltimore.

The 1782 date is provided by that extraordinary, peripatetic, indefatigable circuit rider, and first Methodist Bishop, Francis Asbury. He wrote about the first Society in Greenville in his diary when he was visiting the local community in January 1812. His entry reads:

January 26, 1812: We called a meeting at Greenville on Tuesday, January 26, 1812 at our Sister Brook's; as there were few men present, I adapted a text and sermon to women. We have no chapel here, although we have had a society for thirty years. At Mr. Freeman's we dined, talked, and prayed. It began to rain at one o'clock, and we started on our way to Edward Hall's. We dare not loiter or wait for fair weather.

Another reference to Greenville in the "Journal" is an entry of January 31, 1815: "A heavy storm overtook us at Greenville. We put the remains of a poor pious slave in the ground who had reached one hundred years."

The entry for the next day (February 1, 1815) relates that he rode the twenty-two miles to Edward Hall's, near "Tarborough," where he spent a week ill.

These two entries constitute all the specific infor-

mation about Methodism in Greenville from 1782 until 1829. From the pastorate of John Wesley Childs, who served here in 1829, to the present, a fairly continuous record can be constructed from church members, histories, diaries, letters, biographies, and *Conference Journals*. (See Appendix A, p. 187.)

As a historical context a brief chronology will be helpful. Greenville had been chartered by the North Carolina House of Burgesses to be a town named Martinborough in 1771. It was made the county seat in 1774. The N.C. Legislature altered the name to be Greenesville in 1787. The coming of the cotton culture after 1800 improved the local economy. The town continued to be a small place, numbering only 828 in 1860, the first time the town is listed in the United States census.

Although specific information about the Greenville Methodists may be lacking, it is possible to indicate the climate in which they lived their spiritual lives prior to 1830. Impetus had been given to Methodists in the state by sending agents when North Carolina was designated the Carolina Circuit in 1776. George Whitefield had been preaching at New Bern and Bath for some time prior to that.

There were 610 Methodists in North Carolina in 1776. Then the agents, Isham Tatum and Edward Droomcoole, came. By 1785 there were 4,000. Twelve circuits had been organized by then within the state to handle the growing members. Usually the circuits were named for rivers. One was named Tar River Circuit, but no counties on the lower eastern end of Tar River were named in it. North Carolina became a district in 1800, and an Annual Conference in 1836.

Pitt County was mentioned for the first time in the minutes of the Annual Conference in 1790. The boundaries of Contentnea Circuit were set to include

Craven, Green, Wayne, and Lenoir Counties and portions of Pitt County. Whether that included Greenville is not indicated. The circuit rider assigned in 1790 was Reverend John Baldwin. At the end of his service on the Contentnea Circuit, he wrote in his diary that it was the best circuit in eastern North Carolina.

Baldwin noted that preaching on the circuit was done mostly in the homes, though sometimes a public building was used if there was one. He also recorded that the first Methodist meeting houses in the eastern section of the state were at Spain's near Greenville and Rainbow near Snow Hill. Aquilla Sugg was appointed to Contentnea Circuit in 1791.

Contentnea Circuit was placed in the South Carolina Conference when American Methodism was divided in 1790 into six Annual Conferences. The conferences created were New England, Philadelphia, Baltimore, Western, Virginia, and South Carolina. The western part of North Carolina was put into the South Carolina Conference and the rest in the Virginia Conference. That same year, after conference in Baltimore, Bishop Asbury was in Tarboro. His "Journal" records: "No church and only two homes open to me in Tarboro."

District Conferences were being held at mid-year between Annual Conference in the eighteenth century. Circuit riders were shifted every six months at both District and Annual Conferences.

A word needs to be said about the circuit riders. At the 1792 Annual Conference held at Green Hill's home near Louisburg, the question of the individual pastor's finances was brought up. It was determined that each circuit rider was to receive \$64 per year, plus food for himself and his horse. In addition, the preachers could allow an honorarium be given them for per-

forming a marriage, but no fee could be accepted for a funeral. All the records indicate that they received each year nearer \$30, instead of the \$64 proposed.

Rev. A. M. Chreitzberg, a historian of the South Carolina Conference, makes the flat statement that in the early nineteenth century Methodists failed to afford their ministry financial support and also became exceedingly hypercritical of the preachers. In this period apparently the circuit rider's "locating" (staying more than six months on a circuit) was more popular among the preachers than among the laymen. When a Methodist preacher was sent to serve a locality, the congregation refused to provide a parsonage. As one bishop of that period states it, the congregations seemed to have confused "free grace" with the ministry and wanted a "free ministry." Resistance to providing parsonages was a troublesome issue for forty years. Provision of a home for the preacher in Greenville was avoided until 1878, forty-five years after a church had been built.

Further evidence of the atmosphere in eastern North Carolina in which faithful Methodists had to abide prior to 1800 is revealed in a letter written in 1797, in which comments are made concerning the attitude in eastern North Carolina toward religion. The writer of the letter was Joseph Caldwell, professor at the University of North Carolina. He was a native of New Jersey and had recently graduated from Princeton University. The letter reads:

Religion in New Jersey has public respect and support, but in North Carolina, particularly in that part that lies east of us, everyone believes that the first step he ought to take to rise into respectability is to disavow, as often and publicly as he can, all regard for the leading doctrines of the scriptures.

Growth of Methodism was among the "least" people (poorest, most hopeless). The letter of Professor Caldwell reveals the attitude in the nineteenth century of the people hoping for distinction. Further antagonism had been inspired by Wesley's being "unalterably opposed" to slavery and alcohol. Asbury also was constantly preaching against slavery and drinking. The first Annual Conference of Methodism, held in 1785 at Green Hill's, had voted to be opposed to slavery and alcohol.

Slavery in the eighteenth century had not become a public issue outside Methodism. The Constitution had provided for the continued importation of slaves until 1808. When short staple cotton culture and the cotton gin became widely prevalent in the South, slavery became more highly valued. In 1844 the Methodist Church split over the slavery issue.

Blacks gave Methodists strong support. Since the earliest days of Methodism in America, planters had given the Methodist preachers the privilege of preaching to their slaves. The Blacks liked the "enthusiastic" Methodist type of religion. It was popular with them. Conference records show many Blacks were members of the Methodist Church in North Carolina by 1785. In fact, at the Annual Conference in May, 1783, the preachers spoke of the fact that there was a more ready response to them from the Blacks than from the white people.

Another factor in the rapid expansion of the Methodists was their adoption of camp meetings. Camp meetings were held in wooded spots. A rough board construction with a brush roof was provided for the preachers as a platform from which to speak. Cut limbs were arranged to create an arbor over the area of log seats to protect the congregation from the sun. The

preaching went on all day — preachers taking turns. One sermon was delivered after dark each night of the week-long session.

Such meetings received enthusiastic lay participation. Those attending camped in a tent, a lean-to, or a covered wagon. People came from miles around. It was a predominantly religious occasion, winning hundreds of members, but it had social aspects. Many marriages resulted. A special deputation was set up to handle drunks, fights, or other disrupting incidents.

Some notoriety became attached to the Methodist camp meetings because of highly emotional demonstrations by those affected with the preaching. Some of the behavior was known as “speaking with tongues,” “the shivers,” “trembling,” “dancing,” “leaping,” and many other appellations denoting overt manifestations of a strong emotional reaction to highly emotional and stimulating preaching. Camp meetings were reputedly attended by congregations of as many as ten thousand persons. Many did attend, but how many is unrecorded. Methodist membership in North Carolina increased remarkably due to camp meetings. Bishop Asbury notes in his “Journal” in 1802 the record of “a successful camp meeting at Greenville.”

Camp meeting behavior made Methodists unpopular. In 1829 Mrs. Ebinezer Pettigrew, who lived in Washington County, wrote:

My neighbors would be without the gospel sound if it were not for the Methodists, but notwithstanding, I should dislike belonging to the sect. Such scrutinizing into the feelings, moralities, and forms must be disagreeable.

Others commented:

Methodism met with opposition on all sides. They made a direct appeal to the emotions so that shouting and “trembling” frequently accompanied their meetings. Such extravagance led to persecution. In Wilmington Methodist

ministers were arrested or assaulted, churches were burned, and at least one man applied a "blister plaster" to his wife to cure her of Methodism.

A piece of local folklore from the eighteenth century concerns circuit riders. If such a story were actually true, it would help to explain their lack of popularity with members. A circuit rider arrived on his horse one Sunday morning in front of the place of worship at Greenville for his appointment to preach. Standing out in front were men in little groups talking quietly, but occasionally a brief smile would light up their faces. On getting down from his horse, the preacher walked directly over to one of the groups and took them to task for levity on a Sabbath morning. As he stalked inside to commence worship, the yarn goes on, he observed a plain silver ring on a lady's finger. He abruptly stopped beside her pew and immediately reached out his hand for hers. Unceremoniously he removed the ring from her finger. She was admonished on the spot to hide away such manifestations of ostentation in the church.

Evidence of the growth of membership in eastern North Carolina was shown in the appearance in 1803 of a church building in New Bern. In quick succession chapels appeared in Raleigh (1811), Bethel (1814), Beaufort (1820), and Greenville (1833). Places of worship in Spain's and Rainbow had been built earlier. There was evidence of a maturing church. The General Conference in 1804 ruled that circuit riders could stay two years on the same circuit. Also, the conference instituted that same year the requirement that one seeking to partake of Holy Communion would be required to have a card certifying good behavior and regular attendance at classes of the society. At that 1804 conference, "Quarterly Conferences" were first instituted.

What was happening in the post-revolutionary period in the other denominations? Lack of an indigenous organization had gotten the Episcopalians off to a slow start following the Revolution. The Baptist growth lagged too. The Baptists were involved in an enervating intra-denominational struggle. One faction was opposed to missions and education. That struggle was resolved in 1829 when a Baptist State Convention was organized right here in Greenville.

CHAPTER II

Greenville's First Known Preacher

(“Greensville Methodism 1829”)

The General Conference records show that the Virginia Annual Conference, of which Greenville was a part, met in New Bern, North Carolina, in December 1829. Benjamin Devany was made Presiding Elder of the Roanoke District, of which Pitt County was a part. Rev. John Wesley Childs was appointed along with Rev. Rowland G. Bass as assistant to serve the Greensville Circuit of the Roanoke District.

What did Childs and his assistant Bass find when they came to Pitt County? The first bridge had just been built across the Tar River at Greenville and the old ferry had been discontinued. Figures for the 1830 census show the Pitt County population was 12,093, with 6,046 of that number slaves. Thus, since the first national census in 1790, Pitt County had grown 3,750 in population. The 3,750 increase had been the increase in the slave population. Cotton farming had been greatly expanded in Pitt County by 1830.

The year 1830 must have been a prosperous time. No less than four private academies were started in Pitt County within the space of two years — 1830 to 1831. Other evidence that things were progressing was the brief appearance and collapse of a newspaper and steamboat service for Greenville. A county poor house had been provided.

Such were Pitt County and the county seat to which John Wesley Childs with his “devout” young as-

sociate, Rowland G. Bass, "rode directly to and as fast as he could," after being appointed. Reverend Childs noted that his own health was poor, but he vowed that "neither his lack of health nor the rigors of circuit riding would deter him" from his "high calling." But at the next Annual Conference he sought assignment to the western part of the state because the fevers of the swamps in eastern North Carolina had "brought him low," and he feared for his very life.

Childs must have felt gratified when he arrived on the Greensville Circuit. He said he received "a cordial, widely expressed welcome." He noted that some had heard him preach before since he had served the neighboring circuit the preceding conference year. Quite honestly and soberly he recorded that as time went on some resentment grew up over his devotion to extreme piety.

His strictness manifested itself in his constant watching over his flock, his strict self-discipline, and the plainness of his apparel. This was his second circuit in the tobacco-raising part of the state, but he "stuck to his guns" in his opposition to the use of tobacco. From his point of view, which without hesitation he urged upon his flock, "The amount spent on tobacco should instead be given to the relief of the poor."

The reputation of this devout, dedicated, pious man spread over the circuit and caused many to come — some perhaps out of curiosity — to hear him preach. But Childs found that many of the curious who expected to find fault, instead liked his message and kept coming to hear him. He commented on his pastorate, "The church was revived, and sinners were brought to the foot of the cross."

In those days the pastor, when in a community

filling a preaching appointment, met with his members in classes for their religious instruction. Members who could read the Bible well enough to understand the scripture were few, and even fewer had Bibles at all. Childs noted that there were many holy and saintly people among the Methodists in his circuit. Their acquaintance with the scripture was usually oral — quoted and explained to them by a preacher in classes or visits in their homes.

The classes served the preacher, not only as an opportunity to teach, but also to examine the state of his members' souls. The quality of the saintly man's instruction was proverbial on the circuit. But equally as well known and even feared were his frequent searching investigations into his members' state of piety. Examinations were followed inevitably with admonition for the errant if not suspension or expulsion from membership.

The strictness of Reverend Childs' inquiries into their behavior and faith was highly significant in the life of the members. The privilege of partaking of Holy Communion depended upon his approval of their spiritual lives. To partake of communion, one had to have a ticket showing the member qualified spiritually. Some of the members on the Greenville Circuit felt Childs was unduly severe. Following his examination he denied tickets to some who many thought merited the communion privilege.

Childs moved about his circuit rain or shine, mounted or not. Societies and slave quarters on plantations, as well as homes of the least, were regular stops. He was prompt to meet all his appointments, but on his way he searched out "the homes on every road, every lane, every bypath, deep into fields and into the midst of the trackless woods." As he said, he

had "good news." He sought out everyone — "the lonely, the sick, the bereaved, the lost, and the least" — to tell each about the love of God.

His procedure as he stopped at each home along the way was the same, whether that of a member or not. He would knock on the door. If no one answered, he called out until someone responded. He would tell whoever responded that he wanted to have a prayer with and read scripture to the household if they would be kind enough to call everyone to the house. If he were rejected, he would ride on to the next house, singing hymns of hope and praise.

Around the circuit people had heard of the extraordinary man. He smiled infrequently and never laughed. He spent four hours in private each morning before seven o'clock reading scripture and engaging in devotions. He went for months without eating meat and fasted every Tuesday and every Friday. Rarely did he accept a dessert with a meal. He objected to anyone's cooking on Sunday and could not accept any food cooked on Sunday.

To those simple, isolated people he seemed so little a part of this world with his extreme piety and ascetic ways. They were awed when they saw the intense gaze of the gentle preacher. He was six feet tall, with a bushy mane of thick, black hair framing a hollow cheeked face. He had a somber air as he inquired about their receiving him, but his message showed his love for them. To lonely, isolated small homes he was acceptable. He brought the news of the day as well as the "good news."

His stop at each house during the daylight hours was brief. Where he stopped to eat and sleep, he would always pray with his hosts. After the meal he would ask permission of the host and have all to listen to the reading of the Bible and to kneel in prayer. Then

all neighbors would be invited to come over for an evening session of prayer, scripture reading, and a brief sermon.

Next morning before breakfast he would have prayer with the family as he had on retiring the night before. To all who received him as he went about his circuit, he "left a savior, a holy influence, and a Godly example." He became widely admired and deeply loved. Most of his preaching was to small groups in homes. Sometimes he used public buildings. In Greenville he used a school building on the corner of Second and Greene Streets.

In the spring of 1830, when the weather became balmier, Reverend Childs decided to dispense with his horse. There was a strong reaction. Some pitied him; others scorned and ridiculed his walking. Childs gave five reasons for abandoning his horse: health factors were a reason; walking facilitated his more easily stopping in at the homes of the people as he passed along the circuit; having no horse made it more convenient and less expensive for those who entertained him; walking the great distances he did removed the alibi of those who said they could not get to preaching because their horse was tired from working hard at farming and it was too far to walk; finally, he said his search of the scriptures left him with the firm impression that it would be more apostolic to walk.

A bit of local folklore from the early twentieth century concerns a Methodist circuit rider who gave up his horse and fine saddle for "the more apostolic mode of walking." The story was told by lay persons. They would say it occurred in the 1830's, although such a date is incorrect since there was no town of Farmville then. It could be oral tradition's garbled account of Childs' deciding to walk. With no embellishments of further comment the story goes like this:

Back before Greenville had a church building the Methodist circuit rider rode in one Sunday morning from Farmville to fill his preaching appointment at Greenville. All were astounded at the magnificent bay horse he rode, fine saddle, and luxurious leather saddle bags. The preacher explained they had been given to him by the Farmville Methodists in gratitude for his ministering and preaching. Criticism was heaped upon him by the Greenville Society for such ostentation and munificence.

Obviously the critical attitude of the Greenville Methodists had gone deep. They heard next day that the horse, saddle, and saddle bags had been given away at Black Jack, and the preacher had left there on foot.

Sent to the Greenville Circuit to spread the gospel, Childs must have found much resistance. He wrote on leaving the circuit that he had not achieved a very extensive revival but added that there had been some good spots. It must have been a disappointing year for he gave no statistics as to the number who joined that year. He did cite figures for the circuits he served subsequently.

Childs had to deal with the "reform" movement prevalent in 1820-1830 in North Carolina. It has been impossible to determine the precise nature of the "reform" movement, due to conflicting reports. Childs said that partisans to the "reform" caused excitement in even the largest and best Methodist Societies. A few Methodists became so troublesome, having become involved in the "reform," that he had to put them out of the church to calm down the situation. Some of those expelled were Methodist leaders.

In his concluding entry about the "reform," he says the "putting out of the church the disturbing members" had been achieved in such a manner that those removed seemed to retain a high regard for him. He commented that he had found it a very distasteful thing to do. His own reaction to the expelling of the

members was that he was "tearing down" when he wanted to "build up" the membership.

At the Virginia Annual Conference in December 1830, he asked to be sent to a "higher climate" because the year in the east, in the midst of swamps filled with fevers, had left him quite ill. At the same Virginia Annual Conference in 1830, when Childs asked to be moved, all circuits were redrawn. Greenville appeared as a point on the Tar River Circuit of the Neuse District. Reverends Henry Speck and Henry T. Weatherly were appointed to the new Tar River Circuit. (For the names and dates of all pastors who have served St. Pauls and Jarvis Memorial United Methodist Church, see Appendix C, pp. 188-193.)

The record of the Virginia Conference of 1832 shows that Greenville had been put in the Roanoke District on the Williamston Circuit. It was one of the fourteen points on the circuit, stretching through Edgecombe, Martin, and Pitt Counties. The local Methodists had one preaching service on one Sunday a month. Reverend John A. Miller had been appointed to the Williamston Circuit in 1832. Local tradition has always held that Miles Foy was appointed the pastor in 1832, but the records of the General Conference show he was appointed to the Currituck Circuit in 1832 and 1833.

By 1832 the Episcopal congregation in Greenville had become stronger. It was being served by missionaries of this denomination and by visits from the pastor of the neighboring Washington Episcopal Church. The Greenville Episcopalians had become more alive after they were visited by their Bishop, Levi Silliman Ives, in 1832. They began to talk of building a sanctuary, and they built a modest wooden structure on Pitt Street and Second in 1838.

The Greenville Baptists too had made progress.

There had been General Baptists, Particular Baptists, and Separate Baptists. But on May 2, 1827, a Baptist congregation had been organized. Reverend Thomas Mason was called to be their pastor, and he continued for three years. They worshiped in the Academy. In 1829 the Greenville Baptists took the initiative in convening a group of messengers of that denomination from across the state to create a statewide missionary organization. The Baptist Benevolent Society was organized to carry on a traveling ministry in North Carolina. The next year —1830 — when the Benevolent Society met in Greenville, the group transformed the organization into the North Carolina Baptist State Convention. The Greenville Baptists purchased a lot in 1832 at Greene and Fourth Streets. A church was built there shortly afterward.

CHAPTER III

St. Pauls Is Built — 1833

A resident of Greenville in 1833 reported that “determination to build a Methodist Church in Greenville was shaped in the crucible of their hearts, fired by their faith in and devotion to God.” The decision was made by the handful of local Methodists.

They bought a lot. Allen D. Nobles gave a deed for it dated May 7, 1833, transferring title to a half an acre lot to the “Greenville Methodist Episcopal Church.” The amount paid for the lot was \$40. Accepting title for the church were Simon Nobles, Samuel Whitley, and Benjamin Stancil. Tradition is that a church was promptly built. They named it St. Pauls.

That little chapel sat in what is today a part of Cherry Hill Cemetery. More specifically, the old site is just inside to the left as one enters the gates of Cherry Hill Cemetery from Second Street. A winding path from Pitt Street through a field, in those days, led to the church. It was a modest forty by sixty foot chapel. The roof was covered with shingles and the sides with unpainted clapboard. The sills rested on up-ended sections of a cypress log. Astride the roof on the front end was a cupola with a bell in it.

There were wide steps stretching almost all the way across the front. The steps led up to double doors which gave entrance. The doors opened directly into the sanctuary. Inside, immediately to the right, were narrow steps with a hand rail which led up to the gallery. The Black members worshiped up there. There were ten small windows above shoulder high in

each side wall. All the panes were clear glass. An aisle ran down the middle of the sanctuary from the back to the chancel rail. Just beyond the rail was the pulpit, two feet above the level of the floor. On either side, parallel with the pulpit at floor level, were three pews at right angles to the other pews, providing two Amen Corners.

All the pews were home-made of flat pine boards. The back rose at a right angle from the seat. No paint was ever put on them. The men sat in the section of pews to the right of the aisle and the women in the pews to the left. The right Amen Corner was for the men, and the left for the women.

Between the front pews and the raised pulpit was the chancel rail. It was sixteen feet long, the width of the pulpit. There was no cushion — just a board — for those kneeling at the rail for communion. Between the chancel rail and the pulpit enough room had been left to accommodate the communion table and to move about to serve the elements. Usually, communion was served only when the Presiding Elder came to hold quarterly conferences. Also, he would preach before serving the Lord's Supper. Many of the circuit riders lacked educational qualifications to advance in the clerical orders.

The pulpit extended ten feet to the back wall of the church. The lectern was built by a local artisan of plain board with no decoration other than the pattern of the amber grained long leaf pine. But "it was carefully made," Mrs. Mollie Brown insisted.

Built in the wall at the back of the pulpit was a door. It could not be opened for there were no hinges. In fact, the exterior clapboard was solid across the whole back of the building, except for the openings for two windows on either side of the false door. It was a symbolic door, symbolizing an entrance for the Holy

Ghost. It was a feature common to Methodist Churches in those days.

The two windows in the back wall of the church were located above head high on either side of the pulpit. The panes faced the south and were unpainted; consequently, on cloudless summer Sunday mornings the congregation was blinded by the bright glare of the sun shining in the windows. No one complained. The walls inside were paneled. Overhead, the ceiling was covered with white plaster. The floor was made of wide planks. "There was not a rug or carpet in the whole building."

Prior to building, the Greenville Methodists had been worshiping in the Academy. The Academy was a two-story public building, located on the southwest corner of Second and Greene Streets. At that time all denominations that wanted to, used the Academy for their services. The use of homes, schoolhouses, or public buildings for worship services was a common practice for congregations in the rural South until each built sanctuaries.

In 1912, in anticipation of compiling a history of Greenville Methodism, four persons who had attended services at the first St. Pauls Church, or who had known the church shortly after the Civil War, were questioned. The four were Miss Lill Wilson, Mr. and Mrs. Wiley Brown, and Mr. Robert L. Humber, Sr., three of whom had been life-long members of St. Pauls. Wiley Brown did not become a Methodist until 1889.

Mrs. Wiley (Mollie A. Moore) Brown attended the first St. Pauls until another one was built at Second and Greene Streets in 1880. Her mother (Mrs. Adriana Ernul Moore) and her grandmother (Mrs. Adriana Ernul) had been members of the local Methodist Society since the early 1800's. Mrs. Mollie Brown's ear-

liest memory of the first St. Pauls was of herself as a child with her head lying in her mother's lap, watching the twinkling stars through the ceiling during a night service. The fallen plaster and missing shingles left an opening to the night sky. The chapel had deteriorated in forty years.

What these four contributed, which has not been provable by records, will be attributed to them by name when used.

CHAPTER IV

1834-1859

To keep Methodist Church history orderly requires that one keep in mind that Methodist Annual Conferences usually met each year during November or December, after the crops had been harvested. When schools became more common, the moving of pastors at that time of the year played havoc with the education of the parsonage progeny.

In the 1950's a determined drive to change the sessions of conference to a more suitable time of the year developed. Proponents of the winter sessions rationalized that meeting late in the year had been essential. The collection of the church budget from a predominantly agrarian constituency had to defer to when the crops had been sold. Consideration for parsonage children and a decreasing dependence upon agriculture led the North Carolina Conference to decide in 1955 to convene in June each year. Therefore, until 1955, appointments were made each year in November or December. Reverend John A. Miller, for instance, was appointed December 1832 to the Williamston Circuit on which Greenville was a point. Miller, thus, was the pastor in 1833 when St. Pauls was being built.

Every preacher appointed to serve St. Pauls is recorded in Appendix C, pp. 188-193; therefore, only those preachers who have left a written record or have been mentioned in some record, or who left a strong enough impression to be remembered by past members, are designated by their name in this account.

Methodism in North Carolina was "on the march." The building of St. Pauls in 1833 was evidence of the growth of Methodism in Greenville. Expansion of Methodism all over North Carolina was taking place. The state had grown into multiple Methodist districts, with some in the Virginia and part in the South Carolina Conferences. It was at the 1836 Methodist Quadrennial General Conference that North Carolina was designated to be an Annual Conference.

Greenville, in 1836, had been on the Pitt Circuit, Roanoke District, Virginia Conference, with Reverend W. M. Jordan as its pastor. Pitt Circuit had a membership of 376. Twenty-six of that number were Black. St. Pauls had contributed \$4.50 for Conference Claimants. This is the only money figure in the General Conference record for Greenville.

In 1836 the Virginia Annual Conference still had jurisdiction and appointed Reverend Chapel Featherston to the Pitt Circuit, on which Greenville was a point. The circuit had reported at the 1837 Virginia Annual Conference 68 white and 35 Black members and \$2.50 for Conference Claimants. The North Carolina Annual Conference was convened at Louisburg, near Green Hill, for organization in 1837, following the Virginia Conference session in 1837.

At the first North Carolina Annual Conference session in January 1838, there was a redrawing of district lines. Greenville was put in the Washington District, on the Tarboro Circuit, and stayed there until put on the Williamston Circuit in 1852. The Greenville Circuit in 1862 became the Greenville-Williamston Circuit, for that one year. In 1863, Greenville was a circuit again for three years. Then for eleven years, starting in 1864, the Greenville-Washington Circuit was the appointment. Greenville, as a station, was designated the first time in 1875.

The preachers appointed from 1838 to 1841 by the North Carolina Annual Conference to the Tarboro Circuit were no doubt good men, but it was not until 1841 that one came who created a stir big enough to draw attention to his efforts. The statistics show the membership on the circuit stayed about the same — 154 members, of which 75 were Black — from 1838 to 1841.

Pitt County in 1841 was sorely in need of schools; illiteracy was common. “Liquor drinking was considered an essential element in the life of the people.” Methodist Churches had a difficult time, for they were inevitably small, widely scattered, and each congregation was having great difficulty maintaining itself. Methodist circuit riders referred to the “gospel conquest” as being “a desperate venture even for the stoutest of heart.”

Into the midst of that situation in Pitt County in 1841 rushed Reverend John Tilet, whose valiant fighting for the Lord had earned him the sobriquet of “The Iron Duke of Methodism.” He met the situation head on. A revival to him was his most potent weapon to fight evil. During his very first week he got a resounding revival going at St. Pauls in Greenville, calling back to assist him the Rev. Philmer W. Archer, pastor of St. Pauls in 1840.

Every night there were two sermons of the typical Methodist variety, stimulating and exciting. The congregations reacted with many overt manifestations of the “working of the spirit.” The “meeting” was declared an overwhelming success. Archer and Tilet as a team had put the revival over big. Then revivals were held all over the circuit. They added 126 white and 2 Black members that year to the circuit. The St. Pauls congregation, as a result of their meeting, added new members.

In 1844 the North Carolina Annual Conference joined with the other Southern Slave State Conferences to form the Methodist Episcopal Church, South. The slavery issue caused the schism. A Bishop resident in Georgia could not free his wife's slaves under Georgia law. He was castigated even though he had given each a home and an independent income.

The next brief glimpse of Greenville Methodism is provided by Reverend Washington S. Chaffin. After retirement he wrote a letter about his year at St. Pauls in 1847. Chaffin states:

The size of the congregation was good but not very reverent. The membership was small, among them were Mrs. Evans, Mrs. Dr. Blow, Mrs. Gould Hoyt, Mrs. Ed Nelson, another Mrs. Nelson, S. P. Olds and wife, and Johnstons in the country. These adherents of the church were among the most respectable people in every respect.

Mr. F. V. Johnston said in the 1930's that he was descended from that family of Johnstons.

In his letter is a record of the amounts paid him in salary from each point on the circuit in 1847:

\$106.27 Williamston; \$10.10 Hamilton; \$8.50 Sharon; \$24.25 Williams Chapel; \$23.45 Carmie; \$53.05 Greenville (St. Pauls); \$12.75 Bethel; \$15.00 Mt. Zion; \$33.00 New Hope; \$17.05 Jamestown; \$16.90 Holly Springs totalling \$320.32 for the year.

He also had put in his letter that the Tarboro Circuit, to which he was appointed in December 1846, was composed of

fourteen preaching points, stretched over all of Edgecombe, Martin Counties, and all of Pitt County to the north of Tar River but with Greenville included, then, also parts of Halifax and Beaufort counties.

The longevity of Brother Chaffin was unusual. He was in his nineties, superannuated, and living in Jonesboro, when he wrote the quoted letter in 1913.

But he was the exception. The average Methodist preacher in 1847 died before he was thirty-five, because riding or walking the circuits of such great length overtaxed his strength. The record shows that two-thirds of the Methodist preachers in that day died before they were able to render more than twelve years service on the circuit.

Then, in 1858, came William A. Hester. He was appointed to serve the newly formed Greenville Circuit. But he failed to visit the members at St. Pauls. There was much grumbling. They complained about his refusing to visit among the congregation and his choosing to keep to himself. Everyone agreed that he was a good, studious young man, but he acted as though he were a "stuck-up" preacher who was too good for the people of the little Greenville congregation. M. T. Plyler related it this way:

Hester would drive up to the church before dinner time each Sunday in plenty of time for visiting before a three p.m. service. After unhitching the horse, he would get some feed from under the buggy seat and feed the animal. He didn't need to do that. Members of the church could have easily provided that little handful of feed in the backyard of any one of their homes. It embarrassed the congregation before the whole town, made it look like the local Methodists would not furnish feed for his horse.

Then, having fed his horse, Hester would take his dinner pail out of the foot of the buggy. Sometimes he sat in the buggy to eat; other times he would sit on the steps of the church. He would reach in his pail and pull out his victuals, mincing over each bite like it was something fancy he was eating. But his congregation knew it won't nothing but ham and collards because some few had even peeked into his pail. He just thought he was too good to eat with his parishioners. He couldn't afford to eat with plain folks, it looked like.

To add further to young Hester's difficulties, some complained to the stewards that he was not a good

preacher. The Board of Stewards found much objection to him. He probably would have been moved at the mid-year District Conference, but Hester had "the influence of a man in the country named Atkinson who was wealthy and prominent; so, he stayed the whole conference year."

CHAPTER V

The Civil War

Following the year of dissension caused by Reverend Hester, the Bishop appointed Reverend N. A. H. Godwin in December 1859 to serve the Greenville Circuit. Soon after arriving on the charge he found the churches had fallen back during Hester's pastorate. The circuit membership had shrunk from 515 white and 63 Black to 200 white and 38 Black members. Godwin immediately secured the services of Reverend W. H. Moore, an evangelist, to come hold protracted meetings all over his circuit. He wanted to regain the lost ground and go forward for Methodism. The revivals added many members. It had always been the Methodists' most dependable means of spreading the faith. A good start had been made.

In the summer of 1860, when Godwin had been on the charge for only half the conference year, he announced his intention to resign from the ministry and to become a doctor. This upset his members, for everything had been going fine and they liked him. His revivals had been successful. Worst of all, District Conference for that year had already met, at which an interim appointment could have been made. The prospects were that the charge would have to get along without a pastor the rest of the year.

The gloom was dispelled when someone had a happy inspiration how to remedy the desperate situation. It was suggested that they secure the services of Reverend W. H. Moore, who was still in Greenville, to finish out the conference year. He was approached

and was willing. Moore filled the pastorate quite satisfactorily. The Greenville Circuit at the 1860 North Carolina Annual Conference reported 271 white and 85 Black members. That showed an increase over 1859 of 200 white and 38 Black members. Moore joined the Conference. He served St. Pauls again in 1868 by regular appointment.

Reverend Robert P. Bibb followed Moore at St. Pauls in December 1860. He had served St. Pauls previously in 1838. A total of 28 members — 8 white and 20 Black — were added by him during this second time on the circuit. The additions accomplished by Bibb raised the circuit's total to 279 white and 105 Black members. Bibb faced a dilemma during his pastorate at St. Pauls. Stephen Johnson, an official of St. Pauls, died and "there was not another member suitable for being a steward," according to church historians. This fact was confirmed by both J. M. Daniel and M. T. Plyler.

The year 1861 found the war pressing in on Greenville. Northern forces had occupied "Little" Washington and New Bern. The Yankees were harassing the area between Washington and Greenville with patrols directing attacks at Greenville, finding only slight resistance. In 1862 Greenville accepted the Yankee demand of surrender to a water-borne force from Washington that landed at the town.

In December 1861, Reverend James L. Fisher had been appointed to serve the Greenville Circuit. He lived in Washington and had filled his appointment at Greenville regularly during the first few months of 1862. Later in the year, when the Yankees let it be known that they would like to capture him, he suspended his preaching at St. Pauls altogether. Such is the way it was told to Wiley Brown and R. L. Humber in their youth.

Reverend E. A. Wilson was appointed to the Greenville Circuit in 1862. Wilson adjusted to the circumstances, met his appointments all over the circuit, and was effective enough among his membership that the Bishop returned him to the same work for a second year in December 1863. During his two years serving St. Pauls, Wilson received into membership two persons who contributed greatly to the increasing influence of St. Pauls. The first was a lady from a socially prominent Greenville family, Mrs. Mangie Dancy. Nothing is known of the occasion; we know only the fact that she did join. Having such a lady join must have cheered both the preacher and his St. Pauls congregation. Such occasions were all too infrequent. Mrs. Dancy became a much loved and highly valued member.

The second important accession for St. Pauls during Wilson's pastorate was Ben Warren Brown, a wealthy, educated man. He had not been converted at St. Pauls. He had been converted while away at college and had joined the Methodist Church in the college town. But in 1864, while Wilson was pastor, Ben Warren Brown had returned to live in Greenville. He decided to transfer his membership to St. Pauls. Such a man's membership meant much to St. Pauls, when only two years before the preacher could find no one "suitable" to be a steward. Immediately Brown became one of the leaders of St. Pauls and served faithfully many years. A plaque honoring his service hangs today in the basement of Jarvis Memorial.

Two years at St. Pauls by Wilson was the third time in the history of St. Pauls that a pastor had been returned for two years. Though the war was going on during Wilson's tenure, the net membership on the circuit did not decrease from the 284 he found when he came, and he added 50 on a probationary status.

St. Pauls, in 1864, was put on the Greenville-Washington Charge, with services one Sunday a month. Assigned to Greenville-Washington in December 1864 was Benjamin F. Long, but he did not fill a single appointment at St. Pauls. War conditions did not permit his fulfilling his duties, he reported. The St. Pauls membership at the 1865 Annual Conference was 24 whites and 5 Blacks. These are the first membership statistics recorded for St. Pauls alone.

CHAPTER VI

Resurgence After the War

Methodism in Greenville shrank a little more following the Civil War. There were only 24 members left on the roll when the last of the Black members withdrew in 1866. Shortly thereafter, however, with the emergence of a more numerous middle class, Methodism in Greenville grew steadily in membership and in influence.

Reverend John S. Long was appointed to the Greenville-Washington Circuit in 1866 and was returned for a second year in 1867. St. Pauls was still one point on the two-point Washington Charge with preaching one Sunday a month. The membership of the charge grew to 125 during Long's first year. Then the roll remained unchanged for two years.

Pertinent facts to explain the sudden loss of effectiveness to win souls are not available. Apparently, the inefficiency of the local church was widespread. The Methodist Episcopal Church, South, took actions calculated to meet the situation. In 1866 the authorities liberalized the church by adopting three changes.

The first innovation was to extend the maximum ministerial term to four years. It had been limited to two years since 1804. St. Pauls had its first four-year man, W. H. Call, during 1869-1872, but had four-year men only twice after that until it became a practice at Jarvis Memorial in 1917. The second innovation was the provision for equal lay and clerical representation at General, Annual, and District Conferences. Thus, a

more democratic institution had evolved. A third provision was for the elimination of the requirement of a six-month probation for those seeking membership.

The Bishop appointed Reverend W. H. Moore, who had served as a temporary incumbent in 1860, to the Greenville-Washington Charge in 1868, to follow the two-year pastorate of John S. Long (1866-1867). Dr. Moore wrote a letter recalling his 1868 pastorate at St. Pauls. His letter was written in 1893 when he was Presiding Elder of the Fayetteville District. When the dark picture of Methodism in Greenville was painted in Moore's letter, it should be kept in mind that Greenville was reeling from the spiritual, social, and economic consequences of the war and reconstruction. The 1870 census shows that the town had a population of 601, a loss of 227 in population since 1860.

Moore's important letter reads:

I was appointed to the charge of Greenville and Washington in December, 1868. I lived at Washington where I preached three Sundays, going to Greenville one Sunday a month. I found in 1869 twenty members and little attention given to religion in the community. Every church was closed except the Methodist, and few attended the Methodist.

To Sister Anne Pearce and Brother Ben Warren Brown the church is indebted more than to any others at this time. God seldom gives the church two more choice spirits. Sister Pearce had two children, Joe and Ada (Mrs. J. B. Cherry). Ada swept the church, rang the bell, played the organ, led the singing, and counted no service at the church too menial to perform.

The situation in Greenville must have changed greatly since his prior pastorage. Moore had had great success in 1860 in Greenville. He reported only the same membership in 1869 that Long had in 1868 — a total membership of 125 for the circuit.

In 1869 Reverend William H. Call was appointed to

the Greenville-Washington Charge. His first year resulted in 72 additions to the membership. Then, he was reappointed for three more years, 1870-1871-1872, for a total of four years. Call was the first pastor to serve St. Pauls four years. He was deeply loved by all the congregation; those who were members of St. Pauls at that time remembered readily. His crayon portrait was found in members' homes. Reverend Call's library came to Greenville a second time with the appointment in 1953 of W. M. Howard to Jarvis Memorial. The Call library had been given to Howard several years earlier. There were a few who did not like the four-year tenure. There were some in Jarvis Memorial in the 1920's who said the only thing wrong with Brother Call's pastorate was that he stayed too long.

Reverend A. R. Raven was appointed to follow Call at the 1873 Annual Conference. He was returned for a second year in 1874, along with Reverend W. H. Call as an associate. There is no explanation why an associate was sent. Raven had added 13 to the charge membership his first year, raising the total to 220. Raven and Call together in 1875 added 90 to make a total of 300 for the Washington-Greenville charge at Annual Conference.

During Reverend Raven's first year, the Sunday School Superintendent at St. Pauls was J. B. Congleton. He served as Sunday School Superintendent during both 1874 and 1875. He was succeeded by S. D. Bagley, who held the post for seven years, from 1876 to 1882. (The names of all Superintendents of Sunday School with dates are provided in Appendix D, p. 194.)

Captain Thomas J. Jarvis, for whom Jarvis Memorial was later to be named, moved to Greenville in 1875 and attended his first service at St. Pauls. Many Greenville Methodists knew his mother and father

were staunch members of Mt. Zion Methodist Church at Jarvisburg, one of the oldest churches in North Carolina. Captain Jarvis had just moved to Greenville two weeks prior to his first attendance at St. Pauls. There had been no service at St. Pauls his first two Sundays.

He had graduated from Randolph-Macon in 1861. He was a lawyer, had been wounded in the Civil War, and had held the rank of Captain. He had been converted in 1870, but he had not yet joined a church. He had been married just before moving to Greenville. Also, he had announced he was going to run for the office of Lieutenant-Governor of the State of North Carolina in 1876. He was a tall, handsome, distinguished gentleman.

Except for the few remaining services in 1875, Captain Jarvis saw little of St. Pauls, being so occupied with effecting nomination and campaigning for election as Lieutenant-Governor in 1876. He was elected, and he moved to Raleigh. In 1880 he was elected Governor; he filled out the unexpired term of U.S. Senator Zeb Vance in 1884; during 1885-1889 he served as Ambassador to Brazil. He had joined his parents' church, Mt. Zion, in 1885. His membership was moved to St. Pauls in 1889 when his political career ended and he had come to Greenville to practice law and to make his home.

The growth of Methodism in Pitt County in the 1870's, due to the efforts of St. Pauls, had caught the attention of the North Carolina Annual Conference. In recognition of what had been accomplished, and to develop the potential further, in 1875 the Annual Conference set up a new circuit to be based at Greenville and called the Greenville Circuit. It included preaching points at Greenville, Bethel, Little's

Chapel, Mount Zion (in Pitt County), Shiloh, and Shady Grove.

Creation of the Greenville Circuit imposed added responsibilities on St. Pauls. The preacher on the circuit was to reside in Greenville, which meant St. Pauls had to provide living quarters. To meet this situation the congregation provided accommodations for the pastor at the hotel. They had handled guest ministers that way on the few previous occasions when temporarily hosting a preacher in Greenville. Parsonages were rare in the state. The Hundredth Anniversary of Methodism in North Carolina was celebrated in Raleigh in 1876 by the state's Methodists. Cited at the anniversary among other figures were the five hundred Methodist churches in the state, but only seventy parsonages.

The hotel accommodations were acceptable to the first preacher appointed to the newly designated Greenville Circuit in 1875 — Reverend Jeremiah Johnson. That was his second occasion for serving St. Pauls. He had been appointed once before, in 1845, when St. Pauls had been on the Tarboro Circuit. At the Annual Conference in 1876 he reported 337 circuit members.

Though Johnson had made no protest over the hotel accommodations, the preacher following Johnson exploded over being provided nothing but hotel quarters. That was Rev. B. B. Culbreth, who was appointed in 1876 to follow Johnson on the Greenville Circuit. The *Conference Journal* minutes erroneously recorded Culbreth as being appointed to the Greenville-Washington Circuit in 1876 instead of the Greenville Circuit. Both J. M. Daniel and M. T. Plyler quote a letter from Culbreth which indicated he preached and resided in Greenville for the conference

year starting in November 1876. If he had been appointed to the Greenville-Washington Circuit, he would have resided in Washington. The following is quoted from a letter written by Culbreth recalling his pastorate in Greenville:

When I reached Greenville, I was informed that it had been the custom for the preacher to put up at the hotel and that the church would settle the bills. I determined to put a stop to such foolishness and let the people understand that I was as good as they were and that I did not feel disposed to preach to a people who would not entertain me. Upon which they threw open their doors, and I had as many homes as I wanted that I could stay in.

Culbreth said his protracted meeting, in 1877, aroused some interest, but that "Greenville was considered a hard place in those days." The letter was written several years after he left Greenville. During the years since his pastorate Greenville had come to the front as a strong Methodist community; therefore, in his letter he threw in the explanatory phrase, "in those days."

Further along in the letter Culbreth recalled some of the people he remembered from his pastorate at St. Pauls:

I can call to mind a few of the good people I knew there: Ben Warren Brown was one of the pillars of the church. I loved him very much. Brother Rawls was true to me, and I loved him.

Among the good women, I found some noble ones. Sisters Hoyt, Blow, Pearce and her sister, and Ada Cherry, the sweet singer. She sang as sweetly in that old barn of a church as she has ever done in the new church.

He meant St. Pauls, built in 1833, when he referred to "that old barn of a church." The "new church" was the St. Pauls at the corner of Greene and Second Streets which had been built in 1880 after he had left.

An incident occurred during Culbreth's pastorate at

St. Pauls which may be hardly worth the telling today, but which caused great excitement when it happened. Mrs. Wiley Brown and Robert Humber recalled the incident.

Methodism may have been born to "save Christians from dead ritual," but all indications are that the Methodists varied their worship services very little once a set order became established. Even in the twentieth century grumbles have been inspired among the congregation by innovations — not serious objection but manifested displeasure. There was even less readiness to adapt to new ideas in the nineteenth century.

The incident occurred at the beginning of a new conference year. Culbreth was holding his first worship service at St. Pauls. Before giving out the number of the first hymn he announced there would be a slight change in the order of worship. Instead of following the first hymn with the pastoral prayer, he said he wanted the congregation to remain standing at the end of the first hymn, join him in the repeating of the Apostles' Creed, and then kneel for the pastoral prayer.

One of the church's leading members was a devout man named S. P. Erwin. He was clearing land to create a farm just beyond the southeast edge of town, where the Moose Lodge is today in Greenville. He always walked to church in order to let his team rest on Sunday. Sometimes he arrived a minute or two late. On that Sunday Erwin arrived while the congregation was standing, singing the first hymn. He walked down the aisle to his customary place on a front pew of the Amen Corner. He stood at his seat and sang — someone had handed him a hymn book and indicated the place. The hymn over, Mr. Erwin went to his knees in prayer as had been the custom of that congregation for

years. Everyone else stood and were led by the pastor in the repeating of the Apostles' Creed. Erwin just stayed on his knees and went on with his prayer. At the conclusion of the Apostles' Creed everyone knelt for the pastoral prayer. Erwin, having concluded his prayer, got up from his knees and just sat bolt upright in his pew while the rest of the congregation were praying.

After the morning service that day everyone was busy giving his or her opinion of the incident. Some who objected to any innovations heaped criticism on the preacher for embarrassing poor Mr. Erwin like that. Some supported the preacher. As far as the preacher and Erwin were concerned, it was quickly settled. The preacher said he was sorry; Erwin said he apologized for being stubborn. But tongues wagged for weeks in the little church.

Brother Culbreth added 12 new members to the roll of St. Pauls his year on the Greenville Circuit. He reported at conference in December 1877 a total of 337 members on the circuit. The conference records show he was paid \$338.99 on his salary by St. Pauls.

The 1833 "old barn of a church" had deteriorated with the passage of time and the few repairs made had been hit or miss. The front steps sagged and shook when one walked up them. Many shingles were missing from the roof, and the plaster was cracked and some had fallen. Robert L. Humber, Sr., recalled in the 1930's that those coming into St. Pauls on a rainy day in the late 1870's would always squint up at the ceiling before seating themselves. One sought to sit where the plaster looked less likely to fall on one during the service. The falling plaster was a threat to worshipers.

When B. B. Culbreth had finished his year's pastorate in November 1877, he left by boat five days before

Annual Conference to arrive in Greensboro in time. The little town on the Tar was a county seat and trading center. It had a population of about 900 in 1877. The steamboat plying Tar River was the only means of transportation to the outside world. Culbreth left on that boat for Tarboro, where he caught the train for Rocky Mount; then, he could catch a train to make connection for Greensboro.

A weekly newspaper had been started in Greenville. The Academy was providing education for the wealthy, but public school had only a three-week session. The share-cropping arrangement for securing farm labor had seen many "time" stores appear. A few such supply stores developed in Greenville. But the barroom owners continued to be the wealthiest non-farm citizens.

The town's north border was the river. Everything to the west of Pitt Street and to the east of Reade Street was open country as was all south of Fifth Street. The courthouse and store buildings were all built of wood. The streets were unpaved and muddy after rains. Board walks in front of the stores helped pedestrians shop. Candles or oil lamps provided lights after dark. Except in the homes of the well-to-do, cooking was done in an open fireplace. Stoves were a luxury afforded by only a few.

Such was the community in which St. Pauls was located. Economically, the town had improved with the expansion of trading due to slavery's having been replaced by share-cropping. Home rule following reconstruction had been regained. The prospects for the future had greatly improved. The population grew by over a thousand each year after 1880, having increased only 300 between 1870 and 1880.

CHAPTER VII

“A New St. Pauls”

Reverend Culbreth attended the 1877 session of the North Carolina Annual Conference of the Methodist Episcopal Church, South, all that last week in November, anticipating the climax when the Bishop would read the appointments on Sunday afternoon, the last day of the conference. He was interested in the appointment to the Greenville Circuit for he might be sent back. Instead he heard the name L. L. Nash read out for the Greenville Circuit.

Nash was a big, energetic, likeable young fellow who had joined the conference three years before. He had been appointed to the Bath Circuit in 1874 and the neighboring Williamston Circuit the last two years, 1875-1876. His full connection status had just been attained at the 1877 Greensboro Conference.

Nash drove his buggy from Williamston to his new appointment. On arriving in Greenville he had to pass through the heart of the business section. It was a muddy-streeted, saloon-infested cluster of business establishments. He was on his way to the B. C. Pearce's, whose guest he was to be until he could get settled. He had heard beforehand that he might be put in a hotel. He meant to change that.

The idlers and saloon patrons were impressed by the big, handsome, serious-faced man with his pretty young wife seated beside him holding a baby. Books filled the foot of the buggy from the dashboard to the back. A round-topped small trunk had been tied on back.

Nash, in his "Recollections," recorded what his thoughts were of his new work:

Religion at Greenville, and the surrounding country, was at low ebb. There was not a prominent business man in Greenville who was a member of any church. The town was full of barrooms, and most of the people patronized them liberally. Profanity, gambling, and all other forms of vice were the order of the day.

The town presented a dilapidated appearance, and the only Christian force in evidence was an organization of good Methodist women who labored to keep the church alive and meet expenses of religious work by festivals, charades, oyster suppers, etc.

His first business with the official Board was to settle the matter of quarters for himself and his young family. Nothing but the hotel would be provided, the official Board declared resolutely. But "well-wishers" continued to entertain him and his "brood" in their homes. Nash said he stayed with "Mr. and Mrs. B. C. Pearce, Mr. and Mrs. James B. Cherry, and Mr. and Mrs. James Dill. Dill was not a member of St. Pauls, but his wife was."

That he recalled with gratitude years later the names of the hosts for those first few weeks in Greenville indicates Nash was grateful for the privilege of living in their homes. But that young preacher was not going to put up with being quartered in a hotel or being entertained in the homes of members, inconveniencing them with a small baby. All circuits were expected to provide parsonages. Nash thought St. Pauls was obligated to provide one for its pastor.

He took the matter up again and again with the Board of Stewards, holding call meetings several times a week. After Nash proposed it and prodded them enough, they did finally agree that they would pay the rent on a house for the preacher if he could find one. They told him that none was available.

Immediately he tried to locate a house. Very quickly Nash found, as the stewards had advised him, that "there was not a habitable house for rent in the town." He went right back to the Board and urged that they live up to their obligation to their pastor by purchasing a parsonage. The response of the officials of St. Pauls revealed unconcern toward the whole matter if Nash did not like what they offered. To them the hotel was the satisfactory solution and would have sufficed for anyone except this young tiger the Bishop had sent them. Having to attend such frequent Board meetings annoyed them.

The Board reflected the lay attitude of their day and time. Methodism in the United States had been brought into being by the circuit riders who never stayed in one place long enough to need parsonages; they had to cover too much territory too rapidly. Wesley himself in the eighteenth century had censured the occasional circuit riders who got married and wanted to "locate."

Parsonages or churches were not even sought until Methodism's fantastic membership growth after the Revolutionary War. Many exhortations had been delivered in Annual Conferences by Bishops and had been printed in *Conference Journals* since the early 1800's, beseeching the brethren to build chapels. In the last half of the nineteenth century the plea had been to get congregations to provide parsonages.

Finally, Nash made the stewards a proposition: let the preacher buy a parsonage and finance it himself. They thought that was just another young man's wild idea. He had no private resources with which to make the down payment. The Board agreed he might "buy a house," but that he must keep in mind that they had no money to help, no intention of trying to raise any, nor would they involve their credit.

Lacking any kind of support from his Board, Nash appealed to the women of the church. He knew there was a small group of faithful women at St. Pauls who loved their Lord, their preacher, and their church. Before he came to Greenville he had heard of the tireless money-raising efforts of that small group and how they had constantly exerted every effort possible to contribute all they could to the support of the church. At his suggestion they gladly met at the home of one of the ladies to hear about acquiring a parsonage. They knew about the stewards' negative attitude.

Before the preacher had hardly gotten seated the ladies assured him that from the very first they had been behind him one hundred per cent on the idea of St. Pauls' providing a parsonage. They had been putting money aside since the Greenville Circuit had been created, looking forward to the day when St. Pauls would be buying one. On hand already was \$300.00 in cash which he could have on the instant. With that much cash in hand and the ardent backing of the ladies for his proposal, Nash got busy trying to locate a house that would be suitable for purchase.

He found a house. He thought that limited repairs would make it suitable. The available house belonged to William Grimes of Raleigh, who had put the sale of it in the hands of a Greenville lawyer. Nash went to see the lawyer to arrange purchase. A price of \$1,000.00 was agreed on — \$400.00 would be paid in cash and the balance in two years.

But when the \$400.00 was tendered a day or so later, the lawyer said, "No!" He had heard that the official Board was not backing the purchase. The whole \$1,000.00 would have to be in cash. In his frustration young Nash went over to the office of his most prestigious friend, Captain David Dill, the local agent for the Old Dominion Steamship Company. Though Dill

was not one of his members, he had become a good friend of his wife's youthful minister. Dill's prompt reaction to Nash's financial dilemma was to run over to his home and get a shot bag in which he had accumulated \$600.00 in silver dollars. He urged the preacher to use the \$600.00, buy the house, and pay him back in any way that suited Nash's convenience.

The thousand dollars was promptly handed to the Grimes' lawyer. A proper deed was passed. St. Pauls had a parsonage. It was the first. The women were overjoyed. Dill's name was entered in their Golden Book of Memories for saving the day for them. Nash immediately set about securing workmen to make repairs necessary for comfortable occupancy. It was obviously quickly done, for it was occupied by the Nash family early in January 1878. He had not been in Greenville forty days in all.

"With the help of the good women, the money was raised and all the loans paid back," Nash wrote. That simple statement of accomplishment does not afford one the complete picture. Mrs. Adriana Ernul Moore told her daughter, Mrs. Wiley (Mollie Moore) Brown, about how the women of the church, trusting in God, worked to the limit of their strength to raise that money to repay Dill in those difficult days. The reconstruction had left the Southern economy unsettled, and money was scarce.

The ladies had customarily held suppers and bazaars to raise money for the church, but to pay the balance on the parsonage they had to hold many more, much better, and even bigger oyster suppers, bazaars, charades, lawn parties, and musicals. Ladies of some of the other churches were concerned at the frantic Methodist money-raising efforts. That method of raising money was almost monopolized by the Methodists for a time.

Similar though less frantic money-raising affairs put on by the women were an important source of funds for many years, both before and after the purchase, for the women of Greenville Methodism. They were continued until Mrs. Closs (Georgia Pearsall) Hearne in the 1940's led the ladies for a number of years to provide the majority of Women's Society funds through sacrificial giving. The women's commercial ventures, Mrs. Hearne thought, had provided money, but with less personal sacrifice.

The records of St. Pauls showed 31 members in November 1877. "The sole male membership in November, 1877 were: Ben Warren Brown, John B. Congleton, S. P. Erwin, Arthur A. Forbes, Joseph Grimmer, Orlander Hearne, James Long, W. S. Rawls, Jesse D. Williamson and one or two others." That list of eleven men indicates that there were twenty women. How many of the twenty were active is impossible to determine.

Having got a parsonage for his wife and baby, Nash turned immediately to improving the church:

Our church in Greenville was in a delapidated condition. The overhead plastering had begun to fall. It was dangerous because it sometimes fell during services at the church. Before I could get a congregation to go in the church, I had to have the plaster knocked off.

Thus the edifice was made safe.

Immediately in the early spring of 1878 Nash announced he would hold a revival at St. Pauls. That campaign stirred the people. He records:

. . . a fine revival occurred resulting in thirty-six accessions. Now there was new life in the church. We began to make plans for a new church. Then, Greenville Methodism came rapidly to the front.

As important and time consuming as his activities with his church in Greenville were, Nash kept a full-scale program going all over his whole circuit. His own

reaction to his first year shows it was a full year for him too. He records:

I felt very much relieved when I was ordained Elder at Annual Conference in 1878, for I was under the considerable strain of bringing up my studies and of doing the heavy work of my charge.

In fact, during 1878, 160 new members had been added to the circuit rolls. Nash had held revivals at several places on the circuit. Distance, weather, muddy roads, and riding in an open buggy did not deter him.

On returning from the 1878 Annual Conference, Nash led his congregation to build a new church. There were only 66 members, and no doubt some of that number were children. Though he knew his own church was fully behind him in planning to build, there were those in the community who did not think the local Methodists could afford to build. Nash himself tells us this:

It was commonly predicted all over the county that we would never be able to pay for the \$1,000.00 lot we had bought (January 26, 1879) at Second and Greene Streets, much less build a church.

Greenville and Pitt County were agog over the miracle of faith the Methodists were planning to perform. Obviously, determination to build was simply the result of sufficient faith in their God that they should do their best and leave the rest to Him. But, according to a recollection of Mrs. Mollie Moore Brown in 1913, one prominent businessman took Rev. Nash to task for involving the poorer members of the Methodist Church in an attempt to build a new church when most of them needed the money to put more food on their tables.

Nevertheless, we are told that the new church was begun:

It took some time and great effort to build the church. An organization of good women helped mightily holding festivals, charades, oyster suppers, etc. Mrs. B. C. Pearce gave the first \$500.00 on the building fund. The lot and building cost \$3,500.

Mrs. Pearce, unfortunately, was the first member to die after occupation of the new church.

Apparently, Nash was indefatigable. Building the new St. Pauls was just one activity. He called 1879, when St. Pauls rebuilt, the "Year of Revivals" on his circuit. He organized three new churches, added 160 new members, making a total of 470 for the circuit, filled all of his regular appointments, visited the members, and kept his eye on the new church in process of building. His documentation reads:

This year — (1879) — I held a meeting at a school house (Taft's) seven miles below Greenville (Simpson) where we had more than fifty conversions, and I organized a church there; we named the new church "Salem." Later we gave the old (1833) church building in Greenville to this new congregation, and it was moved down and rebuilt there.

After the occupation of a new St. Pauls the old St. Pauls was taken down by the Salem members, piece by piece, loaded on a barge tied up at the foot of Pitt Street, floated to a point opposite Simpson, carted from the river to its new site, and reconstructed. For years Salem has had a fine brick church built on the same site. (See Plate 1.)

The Tafts, ancestors of the Tafts who belong to Jarvis Memorial now, had built a school in the late 1700's. Several of the Tafts cooperated to set up a Sunday School to meet at the school. According to the history of Salem Church and Mrs. M. B. (Gertrude Taft) Massey, it was at that school that Nash held his revival in 1879, and organized Salem Church.

Also, that same year Nash held a revival south of

Greenville in Black Jack. He organized a church there too. As he remembered it, "the community was one of the toughest in the county." Also, that same year a church was organized in the Berea Community following one of Nash's successful revivals.

Also, in 1879, at the Washington District Conference, the delegates decided that a Methodist District School would be established somewhere within the District. The Tarboro Methodists immediately started trying to get the school for their town. But Nash led St. Pauls in a determined effort to bring the school to Greenville. "A heated contest" developed. Greenville was selected in 1880 to be the site. The local Methodists bought six acres of land (at the corner of Grande and Dickinson Avenue). Nash goes on:

. . . and I raised \$3,000.00 to build a schoolhouse. But when I left the charge, the church gave the property to the citizens there to have the building finished and run a school there. But the District School enterprise never succeeded anywhere in the church, as far as I know.

During this time the matter of building a new St. Pauls Church was foremost in the minds of some. The lot on the southeast corner of Greene and Second Streets had been bought by St. Pauls in January 1879 from William Grimes. It was bought to provide an area large enough to build both a sanctuary and a parsonage. The trustees for the church were B. W. Brown, Chairman, W. S. Rawls, John B. Congleton, S. P. Erwin, Orlander Hearne, Jesse D. Williamson, and Joseph Grimmer.

As soon as the trustees received a deed for the site, the groundbreaking ceremony was held after a Sunday morning preaching service. The very next day workmen began digging the foundation. The holes dug for the foundation extended over a big area. A wag at one of the saloons stated as his opinion the Methodists

were trying to fool others into thinking they were building a big church, but in reality it was the Methodist plan that the holes be used to bury the members who starved to death from contributing too liberally to the building fund. As the building progressed, the sceptical were impressed. Everyone who came in from out in the rural sections of the county made a point of going by to see the fabulous construction project. It was a bigger church than any they had ever seen before.

An incident occurred while construction was in progress which involved the reaction of one of Pitt County's more backward citizens. The authenticity of the story is vouched for by Wiley Brown and Robert L. Humber, Sr. One day, while Mr. Will Cowell (he and his father built the church) was on the roof laying shingles, "Brother Ross," a Primitive Baptist preacher, while in town on business, came by to have a look at the church under construction. Ross stood out in the middle of Greene Street so he could better see. He was very impressed with what he saw. He examined it with a deliberate scanning from top to bottom. He spat some tobacco juice. With the back of his hand he wiped off the trickle. Then he called up to the workman, in his deepest, most sepulchral bass preaching tone, "You are as high as anyone will ever get worshipping in such a big, fancy church." With that he stalked off down the street to the nearest saloon.

Completion gave the congregation a fine feeling of accomplishment. They felt gratitude to the Lord that He had enabled them to have such a beautiful place to worship.

"The new St. Pauls was an impressive looking building. It was a grand structure for worship." Its coat of white paint made it resplendent. It looked

large, especially to the proud Methodists. Its hundred foot length stretched down along the south side of Second Street. The fifty foot wide front came up to within a very few feet of the sidewalk on the east side of Greene Street. In fact, the front steps ran from the sidewalk up to the level of the door sill. Those steps extended half the width of the church, made of twelve inch wide and two inch thick oak boards.

Rising above the door sill was a double door providing the front entrance and only entrance into the church. The doors also were made of oak, heavy thick oak covered with a clear varnish to reveal the grain. A single panel was set in each door. Just inside the front doors was a vestibule. Straight across the vestibule from the outside doors were two doors leading into the sanctuary. To the left in the vestibule were the steps leading from the vestibule up to a gallery situated just above the vestibule. In the gallery was a place for the organ, seats for the choir, and seats further back set aside for any Black brethren who wished to worship at St. Pauls. There had been no Black members since the war.

Entering the doors to the sanctuary one found running down the middle of the auditorium a four foot wide aisle, ending at the chancel rail. Behind the chancel was the communion table, with the pulpit rising abruptly behind the table. On either side of the center aisle was a row of pews ranged at right angles to the side wall from the rear to the chancel rail. In front of the main body of pews on each side of the pulpit were three pews running parallel with the side walls. These specially arranged pews constituted the "Amen Corners" where the saints of the congregation always sat. The floor of the sanctuary was bare. White plaster covered the side walls and varnished knotty pine had been used for panelling the ceiling. The glass in the

small paned windows lining each side wall was covered with transparent colored paper to achieve stained glass window effect.

The level of the pulpit was four feet above that of the main floor of the sanctuary. Rising in back of the communion table, it ran a distance of about ten feet to the back wall. In width it stretched twenty feet between the "Amen Corners." The rectangular dais was solid, plain, and adequate. Carpenters of that time and area built for strength with little concern for decorativeness. The solid rear wall of the church made the pulpit seem relatively small. At the front edge of the pulpit the lectern stood. It was made of pine, perfectly plain, with rectangular lines and no carved adornments, but obviously the carpenter had worked carefully. It was painted with a clear varnish. The balance of the pulpit furniture was plain. There was no carpet covering on the pulpit floor.

The pews were home-made. The boards of the back rose at a right angle from the boards of the seats. All the pews were painted a dark color. The interior was not bright. The transparent colored paper on the window panes and the dark paint on the pews tended to tone down the interior.

The church was situated on the east side of Greene Street with its front doors facing west. When finished, it was a plain rectangular building one hundred feet long and fifty feet wide. There was no steeple. "It took some time and great effort to build the church," were the words of Reverend Nash. Those who were members of St. Pauls at that time remembered the building process involved every member in much effort. There had been some dark moments.

Though the new church was a matter of great pride to the congregation, much concern was expressed by some, as the building had neared completion, that

there was no door at the back of the pulpit. The lack of windows in the back wall was fine because windows opening to the east in the back wall would have been blinding during services on sunny Sunday mornings. But a symbolic door should be there. A congregational meeting was called to deal with the matter. Until the new St. Pauls all Methodist churches had had doors in the back of their pulpits. Methodist congregations were accustomed to the symbolic door.

They wanted no altar. To avoid even the semblance of an altar in a Methodist Church, each preacher maintained the practice of walking between the communion table and the front edge of the pulpit to show they were separated. But they wanted the symbolic door to make more obvious the accessibility into the church of God's Spirit. Reverend A. D. Betts said in the early 1900's, when he was a white-haired old man, that he thought Methodists wanted doors behind their pulpits because it would be symbolic of Christ's being the door to heaven.

Wiley Brown and Robert Humber, in a jovial mood one day, when asked about the "door incident" at St. Pauls, said they heard that Nash had insisted on the door behind the pulpit. He needed to have a way to beat a hasty retreat if he got the congregation too riled up calling out the names of sinners in "open meeting."

Reverend Nash called a meeting of the congregation at old St. Pauls to discuss the pulpit door. After everyone who wanted to speak had sounded off, he proposed to the congregation a compromise. He said he suggested that artists from "Little" Washington be brought in to paint an alcove with a door on the rear wall behind the pulpit. In support of his recommendation he cited these points: building in a door would incur a terrific cost; much money was still due; further building would delay entering the new church; a

“door” was a symbol; and a painted “door” provided the symbol with minimum cost and no delay in opening the new church.

With the alcove and door painted on the wall at the rear of the pulpit, the sanctuary was acceptable. Since the structure had cost \$2,500.00, and they still owed \$1,200.00, the first service was used to consecrate St. Pauls. The service took place on February 7, 1880. James Mann, Presiding Elder of the Washington District, delivered the sermon and dedicated the church. (See Plate 2.) Building the church had absorbed all of their funds. No parsonage, though planned, was built. Parsonages were rented until one was built on Eighth Street in 1914.

The following persons, according to Nash, composed the first choir to furnish music for the new St. Pauls:

Nina Cherry (Mrs. J. B. James), Mrs. Ada Pearce Cherry, R. L. Humber, Dolph Jyman, Wiley Brown, A. A. (Pig) Forbes, J. C. Benjamin, Mrs. Georgia Harrison James. Director of the choir was Mrs. Ada Cherry who had a beautiful soprano voice of extraordinary range, timbre, and volume.

The increasing respect for the place of women manifested itself. Separation of the sexes in the sanctuary seating — the men to the right and the women to the left of the middle aisle — as had been the custom at the old church was discarded at the very first service in the new church. Families sat together. Mrs. Adriana Moore and Mrs. Sallie Charlotte, two widows, continued to sit in the Amen Corner to the left of the pulpit.

Simon B. Wilson was the first member to join after moving to the new church. He joined Sunday, February 22, 1880. How many members Nash added to St. Pauls in 1880 can only be guessed. At the 1880 Annual

Conference the membership gain for the year was 24 on the whole circuit.

Filled with pride and enthusiasm due to their so recently completed new church, the congregation of St. Pauls at the 1880 Washington District Conference invited the session to convene at St. Pauls in 1881. The only special preparation St. Pauls made for entertaining District Conference was to put a second coat of paint on the pews. To avoid any last-minute rush, workers applied the paint during the summer of 1880. The Sunday after repainting members found upon trying to rise to sing the hymn following the sermon that their clothing had become glued to their seats by sticky paint. As soon as the final hymn was finished the pastor, Nash, announced a congregational meeting would be held immediately following the benediction. His wife had rushed up to the pulpit during the singing of the last hymn and told him about the horrible experience of everyone's sticking to the pews.

Everyone stood during that particular congregational meeting. Many were quite excited over the damage to the ladies' dresses. Nash asked that all keep calm and urged all to think how the sticky paint situation could be handled. Shortly someone came up with the suggestion that the problem would be under control if all the pews were covered with unbleached homespun. A committee was appointed to determine the amount needed and to buy it; others were assigned to cut and sew the covers for the pews. The homespun proved a perfect solution. But explaining to strangers the unique idea for cloth covers for pews required telling of the sticky paint incident over and over again. Finally time softened the memory; then, it was related with laughter.

Entertainment of District Conference was a big

event in the life of any small Methodist Church in those days. To St. Pauls it was an enormous event. Greenville's Methodists were to be hosts to a District Conference for the first time. It meant the Bishop would come to Greenville for he always presided. Bishop W. M. Wightman was the Bishop who came to preside at the Washington District Conference the last week of May 1881.

The second day, Tuesday, of the District Conference, Reverend Nash decided to propose to St. Pauls to pay off the \$1,200.00 still owed on the new church and have the Bishop do the dedicating on the final day. He considered the circumstances optimum for raising the needed funds — a Bishop present, the inspiring presence of the visiting District Conference delegates, and the congregation's elation at hosting the conference. The St. Pauls members were called to meet following the conference service the second night. He found them united behind him. "The \$1,200.00 was raised in half an hour," he wrote, "and everybody was happy over the event." Now the Bishop could be approached.

Then Bishop Wightman, who was due to close the District Conference with a sermon on Sunday, was asked to dedicate St. Pauls at that service. The Bishop agreed to do so. So the last Sunday in May 1881 the new church was formally dedicated by Bishop Wightman.

There had been one little complication as they planned the big occasion of having their new church dedicated with a Bishop to do the honors. There was no organ. An organ had been ordered for some time. "The Humber family gladly loaned their foot pedalled Mason and Hamline organ to be used for the big occasion," R. L. Humber recalled with pride, "and they used our organ until theirs came."

A few weeks after the dedication service the church's own organ came. It was a lever operated pump Estes organ. The boys of the congregation took great pride in alternating at turns pumping the organ. There were factors other than pride which inspired the boys to enjoy helping with the pumping chore. In those days all children were brought to church every Sunday and made to be stock still when seated during the service. In the balcony freedom of movement was possible, once the pumping was over. After all, the balcony was behind and above the congregation and far from parental strictures. But the boys' pumping role was soon terminated. Mrs. Ada Cherry found fault with the pumping of the boys. She insisted a Black man, named Ned, should pump the organ. So Ned displaced the eager youths.

Wiley Brown and Bob Humber and Judge Dink James recalled that it was Ned's deep, strong, big bass voice that led to his pumping the organ. He was used to pump at all choir practices and joined in the singing as he pumped during rehearsals. During the choir's singing of anthems at services, his big bass voice was heard booming out above all the rest. He was used to pump in order to add his voice to the choir. Ned also shouted "Amen," whenever the preaching stirred him. Others in those days said "Amen." Ned just "Amened" more frequently and more vociferously.

Two incidents that occurred to Nash while in Greenville are of interest; both grew out of his constant, outspoken, strong stand against whiskey. The first comes from local memory, the other from his "Recollections."

The first occurred at the parsonage. His first and strongest impression of evil in Greenville had been from observing the widely intensive use of the numerous saloons. Methodists in the United States early had

become identified as strong supporters of "teetotalism" — urging Christians not to take a drop of alcoholic beverage of any kind whatsoever. Nash was a valiant, strong fighter in the "Dry" cause in Pitt County. In his pulpit Nash often fulminated against the purveyors and partakers of spirituous liquors and wine. That is not to say that all of his members were in full accord with his rabid teetotalism. Reverend Nash did not take his cue from his congregation. He was a hard hitter on liquor, whomever his attacks struck. He called the names of those he censured. Embarrassment occurred. Tempers flared. He records:

I was informed that threats were made by the whiskey forces to mob me, but, somehow, I never felt any alarm. There was no violence offered me.

This incident was a story that was always told whenever oldtimers reminisced about Nash's fight with the liquor supporters in Greenville. Nash came in quite dejected one cold winter Saturday night from some last-minute visiting before the Sabbath. He had been trying to raise money to pay the wages of the carpenters building St. Pauls. As soon as he entered the door, his wife called to him that they were out of firewood. He went right to his wife's side. Looking her straight in the eyes he told her he did not have any money with which to buy firewood, but that they would kneel right down and ask the Lord to provide. Having prayed, shivering with cold, they prepared for bed. Both felt fully confident that the Lord would provide. The home would need to be heated the next morning before the baby could be taken up.

Next morning, awakening just before dawn, he urged his wife to remain under the covers until he could swallow his pride and go out to pick up fallen branches along the street to make fire enough to take the chill off the room. As he opened the front door, his

way was blocked by a six by twelve foot sign board made of lightwood timber two inches thick. When he had gotten around it and could see the side facing the street, he saw it bore the painted name of one of the town's barrooms. He rushed back into the house, and as he ran down the hall he bellowed to his wife that the Lord had sent them wood.

Shortly he had the huge signboard reduced to firewood. It did not concern him at all that pranksters at the saloon had put the signboard on his porch to derogate him. Nash and his whole congregation always considered that a case of the Lord's answering prayer.

The second incident occurred during the 1881 North Carolina Popular Referendum when Nash organized the State Dry Forces and "canvassed Pitt County" for the cause. A Primitive Baptist preacher named Ross challenged to a public debate "that Methodist preacher over there in that fancy church in Greenville." They were to debate the issue of Referendum at a scheduled night "wet" rally in Pactolus. Nash records:

I went into the back woods where I found 1,500 people waiting in the humping darkness of lightwood knot torches held aloft through the crowd to light the occasion.

He was in a dangerous situation. In the dark woods, speaking to a crowd who hated his stand, with no promise of fair play or protection, did not frighten him. Nash had faith, courage, and conviction.

Much to Nash's surprise they gave him the privilege of being the first speaker. After speaking for an hour in support of prohibition, he sat down. The next speaker was German Bernard, one of Pitt County's representatives to the North Carolina State Legislature. Bernard had voted in the last session of the legislature in favor of submitting the issue of prohibition to the voters of North Carolina; that had upset the

wet partisans who wanted liquor left alone. When he stood up to speak, he knew that the crowd was antagonistic toward him. So he spent his time apologizing for having voted as he had in the legislature. Then Bernard sat down.

Now, finally, amidst much cheering "Brother" Ross mounted the makeshift, shaky rostrum. Nash recorded his opponent's opening words:

Fellow citizens, I am an uneducated man, but I have been studyin' dis hyah question by night by the fire of litwood knots. I am not a hired preacher; and I have to work for my living. Dis Methodist preacher, who had been trying to take your liberties away, has a wagin load of books he brung to town wid him and has nothin' to do all day but read em. But I am opposed to dis question because it was sprung by de wimin and de clergy. I am opposed to it because it is de tail of de dragon spoke on in the Vevulation dat will drag down a third of de stars, ah!

The rest of that speech was a kind of pseudo-religious gibberish that made no sense, but was not prolonged.

Nash was amazed when Brother Ross stopped speaking after only twenty-five minutes on the platform. A minimum of three hours of oration by Ross had been expected under the circumstances that prevailed out there in the woods with hundreds of supporters shouting "Amen" to every statement Ross made. Nash got home without event.

Nash left for Annual Conference at Durham in December 1881. He knew he would not be back — four years in one pastorate was the limit. During his pastorate the membership had increased on the circuit from 310 to 564. He had added three new congregations — Salem, Berea, and Black Jack. A District School had been set up. St. Pauls had built a new church building and grown to a membership of 77.

CHAPTER VIII

Greenville Becomes a Station Appointment

For two years, 1881 and 1882, Reverend S. V. Hoyle was appointed to the Greenville Circuit. His salary on the circuit was \$800.00 for each of the two years he stayed. His Sunday School Superintendent at St. Pauls the first year was S. D. Bagley, who had been first elected in 1876 and continued until December 1882. E. C. Glenn was elected Superintendent in 1882, and he served through 1885. Annual Conference in 1883 designated Greenville a station. There was much delight among the St. Pauls congregation at such conference recognition.

Reverend C. M. Anderson was appointed as the first preacher to serve Greenville station. He was returned for a second year in 1884 and reported a membership of 112 at the 1885 Annual Conference. Only 35 had been added to the membership since Nash had left in 1881.

Becoming a station saw St. Pauls develop more leadership in the congregation. Anderson indicated that when he wrote a letter in 1930 recalling his pastorate in Greenville:

I found a good many young men members of the church, young in Methodism but advanced beyond their years in their knowledge of and attachment to Methodism. There was an enlargement in religious growth, and the foundations of Methodism were strengthened. Our Sunday School was a grand success under the superintendency of E. C. Glenn.

His letter is quite in contrast to the previous letters that have been quoted. The "many young men" which Anderson found showed the emergence of an increased resource in leadership.

Some of Anderson's members remembered him as a good pastor, but poor health dogged him while he was stationed here. He was well known throughout the conference as a "good man and good preacher especially on doctrinal subjects." Methodist doctrine needed to be explained and justified in the minds of new Methodists in Greenville. Churches placed much emphasis on denominational differences for winning and holding members in those days.

Reverend F. A. Bishop followed Anderson and came to St. Pauls for a two-year pastorate — 1885 and 1886. He had lost 10 members according to his report at the end of his first year. He had added 29 by the end of his second year. Members of the church remembered him as a strong, colorful, highly attractive pastor. His brief written recollection of his time at Greenville reveals his sense of humor:

The earthquake (August 1886) was the biggest occasion during my pastorate. That occurred on Tuesday night and had a fine effect on my prayer meeting congregation the next night. My first year we had a good meeting and painted the parsonage (that is, the parsonage Nash had bought).

But Bishop's pastorate was much more than that to his members.

While Bishop was at St. Pauls there was an incident that is illustrative of excessive denominational zeal in Greenville. This item appeared in the *Eastern Reflector* edition of April 17, 1887:

Man and wife (J. R. Rouse) expelled on a charge of "herisy," that of endorsation of a human society, the Methodist Church, so called, with all its human appendages, as a church of Christ.

Rouse had led in prayer at a St. Pauls service, while a member of the Baptist Church.

Ardent partisan denominationalism was rife. Deprecatory statements about other denominations were pronounced in pulpits, and some bitterness was engendered. All recollections of those times indicate that the malefactor was always cited as the "other" denomination. The form of baptism, immersion versus sprinkling, was the item receiving the most attention. Many sermons and many tracts defended each denomination's belief. Each attacked the other. That Methodism accepted immersion, sprinkling, and pouring never was mentioned either by Methodists or others. No doubt emotional involvement in controversy led to irrational thinking. The basis for the argument was whether the scripture said Christ went down "to" the water or down "into" the water to be baptized by John at the River Jordan.

Years later, recalling old times at St. Pauls, Wiley Brown and Robert L. Humber, Sr., long-time ardent Methodists, brought up F. A. Bishop most frequently of all former preachers. They remembered him as a man's preacher, two fisted. As an example of his virility they related an incident. One day, as Bishop was coming out of St. Pauls, a man passing by made some derogatory remark about preachers in general and Methodist exhorters in particular, saying something like, "All preachers are cowards, especially teetotaling Methodist ones." Bishop promptly pulled off his coat and invited the man to prove the inappropriateness of the slur. The insult was immediately retracted and an apology tendered without a blow being passed. Bishop accepted the apology and shook the man's meekly proffered hand. Wiley Brown added that the man, who had been the aggressor, became an admirer of the genial preacher and joined the church

the following Sunday. Humber said he could not remember the joining part.

There was another incident which Brown and Humber liked to tell about. It became an issue which involved the whole congregation of the church in 1885. For some time a violin had been used to supplement the organ for the church worship services. It was the adding of another instrument — a cornet — which threw the congregation into an uproar.

Two laymen, Robert Humber and A. A. "Pig" Forbes, had approached Brother Bishop about adding a cornet to the organ and violin used by the choir; both Bob and "Pig" were choir members. They found Bishop heartily in favor of the idea. In their enthusiasm over the idea of a cornet, they spoke about the plan to everyone they saw, receiving quite favorable reactions. It did not occur to them that they needed to bring the matter formally to the attention of the Board of Stewards.

The plan agreed upon with the pastor was that Bob Humber would order the cornet, and "Pig," who already knew how to play a violin, would learn how to play the horn and be the performer for the church. Bob ordered it; soon it arrived. "Pig" practiced on it faithfully. Some members began to talk enthusiastically about the good fortune of having another musical instrument to enrich the church music.

Suddenly strident opposition arose to the whole idea of having a cornet played during a church service. No church, the opposition declared, had ever used a cornet before. Head of the opposition was E. C. Glenn, Sunday School Superintendent, active leader in the church, member of the Board of Stewards, and highly respected for his piety. To stop the dissension that was scarring his congregation, Brother Bishop called a congregational meeting. He wanted to settle

the issue and get the membership to calm down. Before the congregation could be induced to vote, more bitterness was manifested. Bishop arose and declared:

“We do not seem to get together. We thought the cornet would add to the richness of our worship. Such bitterness as that exhibited here this morning is unChristian. If it will help any, I will take off my coat, go outside, get into the ditch, and fight it out with anyone of you to get this matter settled now.”

Humber commented that Bishop was dead serious. Brown recalled Bishop’s smiling face as the preacher stood in the pulpit making out as though he were ready to shuck off his coat. A vote was cast immediately — favorable!

There was a story told by Bishop. It was about the old circuit rider, Brother A. D. Betts, who died in 1918. Brother Betts joined the conference before the Civil War. In fact, he had served as a Confederate Army chaplain. It was told with many chuckles. Making the rounds on his circuit, Brother Betts often rode through out-of-the-way areas which were quite remote from human habitation. One day he was riding along on horseback to his next appointment on his circuit. It was an especially isolated area. He was singing a hymn to keep up his courage. Suddenly he was accosted from the edge of the woods by a tough looking stranger brandishing a revolver. Betts presumed the stranger to be a highwayman. The fellow dashed out of the bushes to the edge of the woods path and ordered the rider to stop. Betts stopped.

“Hand over your money and valuables.”

Very quickly it was established that Betts was a Methodist preacher and so had neither cash nor watch. With no money to be had from the circuit rider,

the ruffian decided to get up behind the parson and ride along with him for a way. Brother Betts, being the holy man he was, was concerned about the lost soul of this bad man. "Are you prepared to meet thy Maker?" Betts abruptly asked. The man immediately recognized the phrase as the one he used in advising a victim of an impending demise. Without even asking Betts to stop, the man started to scramble off the horse. His haste caused him to fall to the ground. With the lightning rapidity available only to those inspired by great fear, he got to his feet and ran into the woods. By the time the startled Betts had gathered his wits enough to start galloping away, he could hardly hear the man crashing through the woods.

CHAPTER IX

Annual Conference Entertained

Appointed to replace F. A. Bishop at St. Pauls in December 1887 was Reverend R. B. John. He quickly won the hearts of his people, some of his members easily recalled. Their spiritual life was quickened through his deeply spiritual preaching and pious pastoral attention to his flock. Everyone in Greenville, including those of other denominations, considered him a devout man of God. He stayed at St. Pauls four years. They were most eventful years, affecting every facet of the local church's life.

Reverend J. M. Daniel, who served Jarvis Memorial many years later, wrote the following comment about his friend, Brother John:

R. B. John was a fortunate appointment for Greenville. He was the right man for the place. Many among the most useful members of the Greenville church when I was pastor in 1913 were those received in the church by him. In every respect the church prospered under his ministry. As a preacher he was always thoughtful and instructive and grew more in the estimation and affection of his people each year he stayed in Greenville.

Brother John, early in the spring of 1888 — his first year at St. Pauls — held a revival. To do the preaching he secured Reverend Leatch. There was preaching twice daily for five weeks. Twenty-seven persons joined the church as a result of the meeting. The revival had permeated the spiritual life of the whole congregation.

In the course of the revival one of St. Pauls' most

dedicated and devoted laymen, member of the Board of Stewards and former Sunday School Superintendent (1882-1885), heard a call to the full-time Christian ministry. It was E. C. Glenn. He was thirty years old at the time and employed by a local merchant. Most people said it was not so much the guest evangelist, but the fine impact on Glenn's life of Brother John. At a quarterly conference at St. Pauls, Glenn was proudly and happily recommended for license. Glenn joined the North Carolina Methodist Annual Conference at the 1888 session held in New Bern. It was his very first opportunity after he felt a call. This was the first person from St. Pauls to enter the full-time Christian ministry. He has been followed by twelve others up to 1978. Such a number answering the call is one of the indices of the spiritual quality of family life in the Greenville congregation. (The names of the twelve are listed in Appendix B on p. 188.)

Ever since the St. Pauls at Second and Greene Streets had been completed, some of the members had regretted that there was no steeple. Without a steeple they felt their edifice lacked full identification as a church. They were quite aware that some hypercritical people in Greenville had been referring to St. Pauls as a "bob-tailed" church since it had no steeple.

St. Pauls members felt strongly that the painting of a door behind the pulpit was inadequate. Less than an actual door left them feeling that their sanctuary was incomplete. Inspired to "be busy about the Lord's work," and "strong into action," St. Pauls was ready to provide a steeple and door. At a congregational meeting in January 1889 the final decision to build the additions was made. The Board of Stewards had previously proposed such a project. Also, it had been ratified by the quarterly conference. In a few months a steeple soared above their beloved church, identifying

it for all to see as a temple of God. Then, at the rear of the pulpit an alcove with a real door in it was built. For the first time the congregation felt their church was complete. Also, a bell had been acquired and hung in the steeple. Much enthusiasm had been generated by the additions; consequently, the funds for the work came easily. Donations were readily secured, adequate to defray the expense, with no complaint from anyone. Successful accomplishment always gives a lift; St. Pauls was very much "on the move."

There were other factors contributing to the expansive feeling of St. Pauls: the first train came to Greenville in 1889; there was a proposal to establish a tobacco market; and, not least, ex-Governor Thomas J. Jarvis had moved back to Greenville and moved his membership to St. Pauls. He had immediately begun to attend every church worship service, he joined a Sunday School class, and he attended faithfully. That was more than the members had dreamed of by a distinguished man who had lived in Raleigh, Washington, D.C., and Brazil for years. He gave them encouragement and won their love and confidence. His sagacity, modesty, sincerity, and devotion for the church made him a valued member. He was elected Sunday School Superintendent in 1890 and a second year in 1891.

While the building additions were being finished, Brother John put on that year's revival campaign. It was a big success. Thirty-two new members were added on the profession of faith. That made the membership 190.

Enriching St. Pauls' spiritual life was the rural work of the St. Pauls laymen. They held Sunday School regularly every week in rural communities. It had caught the attention of the Annual Conference. In 1889 an associate pastor, E. C. Glenn, was appointed

to work toward developing those Sunday Schools into churches. St. Pauls got satisfaction out of the prospect of seeing some of their missions in the rural section become part of the organized effort of the conference. But they were even more gratified at the fact Reverend E. C. Glenn, who had gone into the ministry from St. Pauls in 1888, was now associated with his home congregation. (Reverend E. C. Glenn served only one year as associate pastor for St. Pauls. It should be noted that he died in 1946 at Greensboro at the age of 88 after a rich ministry in the conference of over fifty years.)

Brother John was pleased with the church improvements. But he urged that conference contributions be increased. By his fourth year (1891) the St. Pauls annual budget totalled \$2,577.75, and that included no building expense. St. Pauls was on the move! The stewards knew they had a good preacher. His salary was raised from the \$600.00 for the first year to \$900.00 by his fourth year. Some thought even that was too little.

At St. Pauls' fourth quarterly conference in 1890, Brother John's third year, in the midst of the reports of the many fine accomplishments of another successful year, someone interrupted to ask, "Why can't St. Pauls entertain the North Carolina Annual Conference?" They voted; there were no dissenting votes. The Presiding Elder made official note of St. Pauls' invitation. Brother John and the St. Pauls delegate to the 1890 conference extended the invitation. The 1890 Annual Conference was sitting in Wilson. They accepted St. Pauls' invitation to meet in Greenville in 1891. At the conference in 1890 Reverend John was reappointed for his fourth year to St. Pauls.

Entertaining the 1891 Annual Conference with its large number of lay and clerical delegates and con-

ference officials could not have been satisfactorily done by the 190 members of St. Pauls, even though gloriously excited over the prospect of hosting Annual Conference. The cooperation of the whole community was proffered and accepted. Many fine people of the other denominations immediately got into the spirit of the occasion and helped the Methodists to bring off successfully a big undertaking. Greenville had a population then of 1,937, with half of that number Black. Of the 968 whites, over one-half of that number were children.

The enthusiastic response from the whole community to undertake such a responsibility was abetted by the atmosphere of progress permeating the town. The citizens were full of optimism. A tobacco market had just been opened that fall. Greenville's first railroad, the Weldon-Kinston Division of the Atlantic Coast Line, had just begun full service to Greenville. It had taken a year to get a trestle built across the river.

In his invitation to the conference, part of Brother John's "pitch" had been that by the time of conference in November 1891 the railroad company had assured him the bridge across the Tar River would be completed and that it was positive that service by rail would run right to the station in the town of Greenville. The congregation and the whole town had become involved by the time the 1891 North Carolina Annual Conference of the Methodist Episcopal Church, South, convened that November in 1891.

Bishop C. B. Galloway presided over the week-long conference. Everything occurred at that conference that occurs at a present-day Annual Conference except that there was a lot more preaching, both as to the number of sermons delivered and as to the length of each. Of course, each district report and each conference committee report were read on the floor of the

conference in full; today each is printed in advance and handed to all in a booklet. The appointments were read at the final session. The pastors did not have the slightest inkling of their next year's assignment until it was read out the last day by the Bishop.

One act of the 1891 conference had been of great interest to Greenville. That was the elevation of R. B. John to the position of Presiding Elder. Due to the limit of four years on the same charge the local people had known before the Annual Conference that John would not be back. Reverend George F. Smith's name was read out in 1891 as being assigned to the Greenville station. That pleased the Greenville Methodists because they had already heard of his reputation as a fine preacher.

In Greenville, when the conference adjourned, everyone was wondering how acceptably St. Pauls had entertained. In the next issue of the "North Carolina Christian Advocate," the following appeared: "The entertainment and hospitality of the people of St. Pauls and Greenville was all that could be desired." Everyone was satisfied with that commendation.

In 1890, the year before the 1891 session in Greenville, the North Carolina Annual Conference had been divided into two Annual Conferences. The area running from the coast to just west of Burlington retained the designation of North Carolina Methodist Annual Conference. From just west of Burlington to the western boundary of the state would be the Western North Carolina Methodist Annual Conference. Therefore, it was the North Carolina Methodist Annual Conference which had convened in Greenville in 1891.

CHAPTER X

First Auxiliary of the Women's Foreign Missionary Society Organized

The parsonage into which the Smiths settled in Greenville was a little three-room house located on Greene Street near the northeast corner of Third and Greene Streets, the one bought for Nash in 1877. In 1935 George F. Smith's wife talked about having been sent to St. Pauls in 1891. She had known when her husband left for conference that they would have to move. Their four years, where they had been, were up. While he was gone to Annual Conference those eleven days, she got a "love" letter or two from her husband. Her time had been occupied with nursing her youngest baby and getting as much packing done as she could to be ready to move. Uppermost in her mind had been concern whether they would be sent where there was a decent parsonage in which she could keep the children well. She found the St. Pauls parsonage quite acceptable. The roof did not leak, all the doors closed, and no window panes were broken.

G. F. Smith served St. Pauls the maximum allowed — four years, 1891-1894. Each of the four years Brother Smith held a protracted meeting in the spring. He brought in a guest evangelist each time to do the preaching. They were Reverend D. H. Tuttle in 1892, Reverend R. A. Willis in 1893, Mr. J. E. Schoolfield, a consecrated layman of Danville, Virginia, in 1894, and Reverend H. J. Moorman in 1895.

Smith's pastorate resulted in 50 new members on profession of faith and 76 added by transfer of certificates. He had found 190 members. There were 221 on roll at conference in 1895. The rural Sunday Schools continued.

Serving as officials of the church for G. F. Smith were the following: Licentiate J. T. Erwin ("licentiate" was a man licensed to preach but not in full connection with the Annual Conference. It could be a step toward the ministry. There is no record that Erwin ever came into full connection); Exhorter B. G. Sugg (an "exhorter" was one who could fill the pulpit to preach but had no license); Board of Stewards: A. L. Blow, Wiley Brown, A. B. Ellington, George Edward Harris, Thomas Jordan Jarvis, J. H. Moye, C. T. Munford, and L. H. Pender; Trustees: A. L. Blow, W. S. Bowls, J. B. Cherry, John B. Congleton, Sam P. Erwin, D. D. Haskett, George Edward Harris, and W. S. Rawls.

J. C. McCall was appointed as associate pastor, with G. F. Smith, at St. Pauls in 1893. He was assigned for the special purpose of building two new churches — one at Ayden and one at Langs. This was the second time an associate pastor had been assigned to St. Pauls to build churches in nearby communities. The first one was E. C. Glenn in 1889. There is no record of any results from Glenn's local assignment.

McCall did his job well. "A comfortable house of worship was built at each of those two places." Typical of St. Pauls, generous financial assistance was provided for each. "St. Pauls had a concern for the extension of God's kingdom," Rev. Smith wrote.

When Greenville had been made a station, a Greenville Circuit had been set up. To clarify the record, one should note that for the conference year, beginning December 1893, Greenville station and Greenville

Circuit were made a single charge with G. F. Smith as pastor and J. C. McCall the associate. This had been done also in 1889 when E. C. Glenn was assigned as associate pastor for St. Pauls. It was not done again. Of the churches established with St. Pauls' help after the Civil War (Salem, Berea, Bell Arthur, Farmville, Winterville, Langs, and Black Jack), only Salem, Bell Arthur, and Farmville have survived.

When two of their Sunday Schools became churches, like Langs and Ayden, the St. Pauls laymen just started other Sunday Schools. It was all done by horse and buggy. The practice of laymen's holding rural Sunday Schools died out when the automobiles came, except for one brief period by Ed Ratcliffe and Johnnie Overton — 1943-1947. That 1943 spurt came amidst a spiritual revival at Jarvis Memorial induced by a glorious experience with visitation evangelism.

Brother G. F. Smith and his wife were deep in the affection of the congregation when it came time for them to leave after having been in Greenville for four years. Appointed to follow Smith in 1895 was Reverend Doctor N. H. D. Wilson. His stay in Greenville was limited to one year due to his poor health. But in that one brief year he made an indelible impression on St. Pauls.

The General Conference of the Methodist Episcopal Church, South, had organized a Board of Missions in 1878 to promote foreign missions. The plan was to establish Annual Conference Women's Foreign Missionary Societies with an auxiliary organized in each local church. Nothing happened about organizing an auxiliary at St. Pauls until North Carolina Methodist Annual Conference met in Greenville in 1891. Attending those North Carolina Conference Board of Missions sessions at the conference was the Secretary of the Board of Missions of the General

Conference. He held a number of meetings with all of the women delegates and also preachers' and delegates' wives. Some of the St. Pauls women attended those Missions meetings also. What the St. Pauls ladies heard stimulated their interest further in foreign missions. They saw the need for organizing an auxiliary. But nothing came of the 1891 inspiration.

The Ladies Aid Society seemed to suffice to all the ladies except five or six. Mrs. James (Elvira Moore) Brown had been a charter member in Greensboro of the first North Carolina Conference Auxiliary during her senior year at Greensboro College; and her sister, Mrs. Wiley (Mollie Moore) Brown, had joined the same Auxiliary while she got her degree at Greensboro College. They had been trying since to organize one at St. Pauls. Then in December 1895, N. H. D. Wilson, known all over the state for his great missionary zeal, was appointed to St. Pauls. He galvanized action.

In the spring of 1896 the women of St. Pauls, who were interested in organizing a Women's Foreign Missionary Society, met with Wilson. At that very meeting that same day (May 12, 1896), the St. Pauls Auxiliary was organized. Also helping to get the small group organized was Wilson's aunt, Mrs. Cunningham, who was President of the Women's Foreign Missionary Society of the North Carolina Annual Conference.

Mrs. N. H. D. Wilson, the pastor's wife, was elected the first president of the St. Pauls Auxiliary; Mrs. S. D. Bagley, vice president; Mrs. Betty Warren, corresponding secretary; Mrs. G. E. Harris, treasurer; Mrs. Wiley Brown, recording secretary; and Mrs. Sallie Charlotte, agent for the "Missionary Advocate." There were fourteen charter members. Some of the other members were Mesdames James Brown, Branch Harding, H. B. Clarke, and Alf Forbes, and Dr. N. H. D. Wilson.

Obviously the women had been ready; now they were started. Mrs. G. E. Harris organized the children of the St. Pauls congregation into Bright Jewels, the children's auxiliary sponsored by the Women's Foreign Missionary Society. Mrs. Harris continued to lead that children's organization for the next sixteen years. In 1912 she turned over its leadership to Mrs. Georgia Pearsall Hearne. Mrs. Hearne continued until the General Conference replaced it with the Methodist Youth Fellowship.

Local male Methodist resistance to the idea of foreign missions was found down to 1968, though objection had diminished. A minimal contribution to missions was put in the 1940 church budget. That was during the pastorate of Leon Russell (1948-1952). Jarvis Memorial finally started to contribute through an inclusion of a sum in the budget of the church for the support of Jens Jensen, a Methodist Missionary in Japan. Rev. Jensen had to leave Japan during World War II. He returned to Japan after the war. Later he died. Jarvis Memorial then contributed to the support of his wife in Japan.

Dr. N. H. D. Wilson's year was up too soon. He was held in deep affection. The membership showed no increase, but the short twelve months had been full and adventurous with new ideas.

CHAPTER XI

A New Church Wanted

To replace Dr. Wilson in 1896, Rev. N. M. Watson, the most businesslike preacher St. Pauls had had, came. His insistence on businesslike church operation and his cigar champing contrasted sharply with the scholarly, foreign-missions minded Dr. Wilson. Reverend Watson remained for the maximum four years.

During his pastorate the congregation at St. Pauls saw that they needed more adequate facilities. Out of that realization Jarvis Memorial came into existence. In fact, in 1899 the determination to build was implemented by the purchase of a lot at the corner of Washington Street and Dickinson Avenue.

In a letter written in 1933, recalling his pastorate in Greenville, Watson said he remembered coming to St. Pauls. Part of his letter reads:

We added seventy-eight new members but no sweeping revivals were held. My four years were marked by harmonious cooperation between the pastor and his congregation. We were able to establish the practice of regular monthly meetings of the Board of Stewards and get the church on a firm business-like basis.

Members of the church who were on the Board at that time remembered how Watson preached religion on Sunday. With equal vehemence at the Board of Stewards meetings he urged efficient, assiduous conduct of the church's business affairs. Thus the monthly meetings of the Board were scheduled, and they convened as scheduled at the exact hour set.

Businesslike standards in keeping records, accounting for every penny, constituted one important objective. Members should be told exactly how much they had paid on their pledge at any time. Nothing was to be spent without authorization from the Board. They looked after "the church financial interests with all the promptness and care of the directors of a bank," Rev. Watson recalled.

The congregation was living in a growing community, blessed with ably trained lay leadership. St. Pauls had the confidence born of an efficient operation; in such an atmosphere of competence and optimism, a vision of better, more adequate religious facilities had emerged. Then the congregation decided they would build. That is when they acquired a lot. The record shows that Watson left 225 members. His salary had stayed at \$900.00. The idea of building a new sanctuary had permeated the whole membership. St. Pauls lay leadership had assumed charge of the church's operation during Reverend R. B. John's pastorate. Brother John's preoccupation with his pastoral duties had left the stewards in charge of operations. G. F. Smith had encouraged their full stewardship. Watson had inspired them to adopt a more responsible management of church operations.

Reverend Hilliard M. Eure was appointed to follow Watson at Greenville in 1900. Eure had entered the ministry in the St. Louis Methodist Annual Conference, where he had served eleven years; then he was transferred to the North Carolina Annual Conference. St. Pauls was his second appointment since transfer. He was a dedicated, able preacher, and was much loved by his St. Pauls congregation. Rural Southern people of that day were slow in accepting "outsiders"; but when they learned to know him at St. Pauls, they accepted him fully.

An impression of St. Pauls at this time, from the pastor's point of view, can be had from Reverend Eure's 1924 letter giving his recollections of his pastorate at St. Pauls: "My family and I received a cordial welcome from the congregation and the whole town." He was very much impressed by the way he was welcomed. All of the denominations met together for a united service to greet any new pastor coming to Greenville. Such a reception also evidenced lessened partisan denominational accentuation than in former times.

Reverend Eure's reactions to his living quarters were negative. He despaired at the "total inadequacy of the tiny, dilapidated, unpainted parsonage," located on Greene Street near St. Pauls. It was the very same parsonage G. F. Smith had found to be quite acceptable in 1891, bought for Nash in 1877. Each preacher quite naturally reacted to the parsonage.

Eure knew that the congregation had bought a fine building lot for a bigger, new church. At his first meeting with the Board of Stewards he told them about the unsatisfactory house provided for the preacher. He urged them to provide a parsonage suitable for the preacher of such a fine congregation. The Board went along with the idea. The congregation subsequently voted approval. At the first quarterly conference in 1901 a Parsonage Building Committee was duly appointed. The Board of Stewards during his first year were J. L. Little, Chairman; D. D. Haskett, Secretary and Treasurer; A. B. Ellington, G. E. Harris, James Brown, H. C. Ormond, and C. T. Munford.

At the next meeting of the Board of Stewards, since he had neither heard nor seen any signs of building a parsonage, the pastor asked how the planning of the Building Committee was coming along. Following the posing of the question, a period of embarrassed si-

lence ensued. Finally, the chairman of the Parsonage Building Committee got up and explained that they had found the congregation was not whole-heartedly in support of the idea of a new parsonage.

In discussing the parsonage idea with members in their homes and on the streets, stewards declared that they had found many opposed to building a parsonage. Members had told the stewards that the church ought to be built first because building a parsonage would surely delay beginning construction of a new sanctuary. After some ardent discussion pro and con, it was agreed to have the preacher call a congregational meeting and let all participate in discussing and making the decision as to what was best to be done.

Between the Board meeting and the convening of the congregational meeting, Eure decided "to take the bull by the horns." He would solicit pledges himself for the parsonage fund. He thought that would assure immediate construction of a parsonage. He was relying on his impression from the readiness with which the Board and congregation had originally accepted the new parsonage idea. Surely a majority really wanted to go ahead. They were only waiting for someone to take the initiative. He thought all he needed to do was to get a few pledges. The congregation then would be convinced the members were ready. Eure went to see a select few he had in mind but with little success. Then he began frantically approaching everyone he could. He solicited many and did his best. His effort secured only \$4,000.00 in pledges.

At the congregational meeting Eure reported the failure of his efforts. He too now thought the time was not right. The congregation voted to drop the idea of building a parsonage at that time and concentrate on raising money for the contemplated new church. Eure was only the first minister to underestimate the ac-

men and judgment of Greenville's Methodist leaders as to the current mood of the congregation.

Accepting the congregational vote on the parsonage idea as a mandate for a new church, the Board of Trustees got busy. Contractors were asked for plans and bids. An estimate was reached which the trustees thought would provide the type and quality of church the congregation wanted. The estimated amount and, therefore, the goal for money to be raised was set at \$10,000.00.

The trustees had gone into the problem of fund raising. After much discussion it was decided to raise the amount by subscription, getting a pledge of a specific amount to be paid each year for five years. If the pledges for \$10,000.00 were secured, the trustees could proceed with the building. The actual pledge solicitation was turned over to the Board of Stewards. They promptly proceeded to call on the members. The every-member canvass secured only \$4,000.00 in pledges. Many told the solicitors that the unpaid debt (\$3,000.00) on the lot ought to be satisfied before starting to build. Two years later (February 1903), during Reverend Eure's third year, the \$3,000.00 debt on the building lot was paid. It was done by selling part of the lot for \$1,500.00 and raising \$1,500.00 from a solicitation of the congregation.

Hope was engendered by the paying off of the debt on the lot. With no debt, they felt "the way was open" to start securing pledges for a new church. But that notion was quickly terminated when the price offered for tobacco on the opening of the market in the fall of 1903 hit an all-time low. It was decided, Eure recollected, not even to lay the foundations of the building.

As important as the business affairs of a church are, and Eure's letter was mostly about building, his pastorate at St. Pauls had not neglected human relations

and conference obligations. Eure wrote: "At St. Pauls there was utmost harmony between pastor and people and we paid everything in full all three years." His letter mentions two of his "protracted meetings." No meeting was held in his first year, 1901, but he said that in February 1902 he held his first one:

. . . four week protracted meeting, the pastor did all the preaching except one sermon which was preached by Reverend J. N. Booth, the Baptists' preacher. Several were added to the membership.

The second meeting was held in March 1903. It ran for "only" ten days. There were no conversions. Eure's letter continues:

The sad fact which should be deplored by all is that there was not a single accession to the church during the entire year of 1903. It was the only year in my whole ministerial career that no souls were saved.

He concluded his letter saying that in 1903 "the church made, perhaps, the best financial record in its history." Though his letter was written many years after he had left, he still seemed puzzled that expansion of finances had not been accompanied by a greater increase in members at St. Pauls.

The Board of Stewards at St. Pauls in 1903, Eure listed, were J. L. Little, Chairman; A. B. Ellington, G. E. Harris, C. T. Munford, J. H. Moye, A. C. Hollo-man, and A. A. Andrews. The Sunday School Superintendent was L. H. Pender. There were 135 Sunday School scholars.

In 1903, at the end of Eure's third year at St. Pauls, the report at the North Carolina Annual Methodist Conference for Greenville station, as found in the 1903 *Conference Journal*, was as follows:

Total budget \$3,691.84, \$900.00 preachers salary. \$125.00 foreign missions, \$90.00 home missions. \$117.50 Methodist Orphanage, \$2,000.00 value of church, no church debt, no

parsonage, \$2,000.00 value of other church property, 205 members St. Pauls, no additions to the church for the year. Sunday School report for the year 1903, L. H. Pender Superintendent: \$157.81 total amount raised, \$44.38 spent for supplies, 30 members Junior Missionary Society (Little Workers), no Epworth League, 135 scholars, 16 officers and teachers, \$35.28 raised by the Junior Missionary Society.

Since the 1903 *Conference Journal* has been referred to, it might be interesting to cite another entry from it. Those familiar with the operation of a Methodist conference know that all proceedings are initiated by a calling of the question. Here are one such question and its answer as they appeared in 1903:

QUESTION: How shall we guard against formality in singing?

ANSWER: Paragraph 225, Answer: By often stopping short, when the words are given out and asking the people: "Now, do you know what you said last? Did you speak no more than you felt?"

It would be interesting to know the circumstances under which that question happened to be raised in 1903. The "answer" was from the Methodist "Discipline," quoting John Wesley.

Of course, "lining out hymns," orally giving the line to be sung in the absence of hymn books, was practiced in rural churches for many years. Wesley had frowned on hymn books and written prayers. He had prescribed extemporaneous prayers except Wednesday and Thursday for his followers.

At that 1903 Annual Conference Eure was removed from St. Pauls. There is no explanation why he did not stay four years. To follow Eure came Reverend J. A. Hornaday, who stayed three years — 1903-1905. Hornaday wrote down some things about his stay in Greenville. With what Hornaday inscribed, what the

conference record shows, and what is revealed by recollections of some of the members who were active 1903 to 1906, those momentous years during which Jarvis Memorial was built can be brought somewhat into focus.

CHAPTER XII

Building Jarvis Memorial

Hornaday was the pastor of St. Pauls while it was a growing church. He added new members. More mission Sunday Schools were started by the laymen. An Epworth League for the youth was organized. The pastor's salary was increased. A better, but rented, parsonage was secured. Unfortunately, during Hornaday's third year the situation was marred by dissension in the congregation over the naming of the new church. The whole town had a spirit of optimism because the people had in the past few months finally succeeded in voting bonds to provide public schools, utilities, sewers, and street improvements.

To start at the beginning, we note that Hornaday arrived in Greenville at 8:30 a. m., December 11, 1903, to initiate his pastorate at St. Pauls. He found an adequate and comfortable parsonage had been rented for him and his family. The stewards had rented and the Aid Society had furnished a two-story house on the northwest corner of Second and Washington Streets.

Obviously, word of his fine reputation as a pastor had preceded him to Greenville. Members of the congregation were happy and proud that they were to have a preacher of his high caliber. The Board of Stewards met the very first night he was in town to arrange to increase the amount of his salary. It had been \$900.00 for a few years. Without consultation with Hornaday, the stewards determined that his salary would be \$1,000.00 and that he would also receive

an additional \$150.00 to cover the rent of the parsonage.

On his first Sunday night in Greenville, Hornaday was made to feel quite welcome by the whole town. He was accorded the customary community-wide interdenominational greeting given each new pastor coming to Greenville. Hornaday wrote about this pleasant experience:

All the other churches in town had closed their doors. St. Pauls was filled to its utmost capacity, and the exercises were exceedingly interesting and pleasant.

Such interdenominational cooperation looked beautiful to Hornaday; therefore, he laid plans to expand its wonderful possibilities. Four months after his arrival he had gotten the Missionary Baptist, Presbyterian Disciples, and Methodist Churches to join together to hold a union revival to start March 13, 1904. All the services were to be held in the Presbyterian Church; the pastor of the Disciples Church would lead the singing, the Baptist pastor would preach at each 10:00 a.m. service, and the Methodist pastor would preach at the evening service. Reverend Hornaday wrote:

From the first service, the spirit was present, and a great work would doubtless have been accomplished but for the unfortunate course of the Baptist Church in regard to doctrinal questions. But in spite of this, much good was accomplished in spite of the divisive partisan doctrinal issues that got in and interrupted the harmony.

Though occasional difficulties were caused by some individual's injecting narrow denominational issues, the practice of the churches' joint worship to greet new pastors and united revival campaigns persisted for some years. That sort of denominational cooperation with ardent Methodist support continued. However, in the 1940's Greenville became more sophisti-

cated. The town grew too urban and cosmopolitan to sustain any longer the former small-town spontaneity and informality. The spirit of cooperation today manifests itself in the interdenominational Holy Week services preceding Easter and the annual "Day of Prayer."

Hornaday remembered the early 1900's as follows:

I constantly endeavored to preach the plain, simple truth of the Gospel. This did not, of course, please some of those who waited upon my ministry. But God honored and blessed my efforts with the largest increase any pastor ever had.

The record shows that on his arrival there were 205 members. He added 137 in his three years: 62 joined on profession of faith; 75 came by certificate. A total of 35 was lost through death or transfer. The membership was 303 when reported at conference in 1906.

The General Conference had set up the Epworth League for the church's youth organization. St. Pauls had done nothing about it. In 1904 a local Epworth League was organized. The Board of Stewards loved their preacher but ran the church. Hornaday gave a list of the Board serving his three years at St. Pauls: J. L. Little, Chairman; L. H. Pender, Secretary; A. B. Ellington, Treasurer; Wiley Brown, Charles Cobb, R. S. Evans, G. E. Harris, A. C. Holloman, R. L. Humber, J. H. Moye, and T. A. Person. Hornaday wrote, "I loved each one of those fine noble churchmen." His affection was fully reciprocated by each of the stewards, four of them declared in 1926.

The church building idea got the congregation fired up again. Wiley Brown recalled that in 1903, shortly after Hornaday came, on one Monday morning bright and early the men of the church dressed in work clothes and met at St. Pauls. Each had a hoe, pitch fork, grubbing hoe, rake, or shovel. In a body they

went to the new building site and cleared it off to make it ready for starting work on construction.

In a congregational meeting it was decided to build an \$18,000.00 church. An every-member canvass got \$13,000.00 in pledges. A contract to build the new church was signed with contractors R. J. Cobb and C. V. York in 1904 for an \$18,000.00 structure. The members were enthused. Each church organization and each Sunday School class began to work on projects to raise money to help pay for the cost of the building.

The J. B. James family gave the "Shepherd" stained glass window to go in the alcove at the back of the pulpit. (See Plate 8 and Plate 9.) McGregor Ernul, whose mother had been a life-long member of St. Pauls, gave a simple stained glass window as a memorial to his sister, Mrs. Adriana Moore, the mother of Mrs. James Brown and Mrs. Wiley Brown and grandmother of Rev. A. E. Brown. The "Little Helpers" youth organization of the Ladies Aid Society raised the money for the large triple stained glass window, now at the rear of the sanctuary. The Wiley Brown pony "Bess" was used so much, helping with the "Little Helpers" in their money-making efforts, that the pony was made an honorary member of the children's society. Miss Martha Lee Cowell was the adult leader for the "Little Helpers."

As the weeks passed, the congregation saw the edifice taking shape. There were extensive walls, an expansive roof, and a high steeple. Then the exterior was done. All were enthused and proud. Ex-Governor Jarvis was chairman of the Building Committee. He left no record of his part. One move is known, however. He went to the Ladies Aid Society for help when the inside finishing was almost done. The ladies wrote

about his coming to them, recording both his call upon them and their response.

Early in January 1906, Ex-Governor Jarvis approached Mrs. C. T. Munford, president of the St. Pauls Ladies Aid Society. Apparently the available funds for building had been exhausted. In his meeting with her he apprised her of the fact that the structure was nearly done. Then he told her that he regretted to have to tell her that there was no money left for stained glass windows, carpet, or pews. He asked permission to go before the Ladies Aid Society to ask if they would select and finance the windows, pews, and carpet.

Mrs. Munford promptly called a meeting for that purpose on January 26, 1906. Ex-Governor Jarvis came to present his request. They accepted the responsibility gladly. Then, he told them that in view of the fact the structure was so nearly completed, the money for the furnishings would be needed right away. He offered to use his influence to arrange a loan. "Needless to say, the women agreed to do anything asked of them," Mrs. Brown recalled.

The money was borrowed. The Ladies Aid Society then went to work to pay it back. Money was raised through even bigger ice cream suppers, Easter Egg Hunts, cake sales, Larkins orders, serving banquets, shirt-waist sales, Country Fairs in costume, and Bazaars. (See Plate 3.)

With completion of the church so close, Hornaday called a meeting of the congregation with the announcement in the pulpit that he had some "special business" to bring up before the body. It was called to convene immediately following the morning worship service. (The preacher was later criticized for not stating the purpose of the meeting.)

Only the usual faithful few stayed for the meeting.

Hornaday presided, as was the established arrangement for Methodist congregational meetings. The truth was that Hornaday had been mulling over in his mind for several weeks what should be the name of the new church. During his deliberations, he could not get out of his considerations Governor Jarvis' assiduous attention to the constructing and furnishing of the new edifice, the deep affection with which he was held by the whole congregation, and the contribution he had made to the life of the church. He had talked with many members, all of whom agreed with him that the new church ought to be named Jarvis Memorial. At the congregational meeting Brother Hornaday briefly, but eloquently, limned Jarvis' inspiring and faithful role in the church, and urged the congregation to name the church for Jarvis. A motion to do so was made and seconded; no discussion occurred when called for. A vote was taken. First, those in favor of the motion were asked to raise their hands. They did. Then came the call for those opposed; no hand was raised. Hornaday, with much joy, declared that the motion carried. He congratulated the congregation for seeing the fitness of naming the church "Jarvis Memorial" as he had hoped and prayed they would. The fact that those opposed had not voted did not seem unusual. Often in church meetings even today the minority opposed to an issue abstain. They wait until they are on the sidewalk in front of the church to express themselves. Those who opposed but did not vote always insisted in the days afterward that the naming of the church "Jarvis Memorial" was never properly done. They cited the fact that no record of the number voting for and against was written in the minutes of that meeting. The secretary, who himself was opposed to the name chosen, had kept no record. His estimate of the situation did not find that a ma-

majority had voted "yes." He refused to record the number voting.

After the "church naming" incident Hornaday observed that instead of a feverish working toward completion, the construction had practically stopped. Actually, it was all done except for some minor inside finishing. Annual Conference for 1906 came, and Hornaday was moved. He had been at St. Pauls only three years. He never had an opportunity to preach the first sermon in the new church. In 1933, when Hornaday wrote of his pastorate in Greenville, he manifested no bitterness. He spoke of the elegance of Jarvis Memorial and the great opportunities the forward-looking Greenville Methodists had provided for unborn generations. (See Plate 10.)

CHAPTER XIII

Consecration of Jarvis Memorial

At the Annual Conference, December 1906, held in Rocky Mount, Reverend M. T. Plyler was appointed to follow Hornaday at Greenville. He was one of the leading preachers of the conference, a church historian, and an accomplished editor.

Plyler arrived in Greenville in December 1906, a week or so after Annual Conference adjourned. He preached at St. Pauls until Jarvis Memorial was finished. After Plyler arrived the new church was quickly completed, then outfitted with pews, rugs, windows, heating plant, and organ. It appeared to the public that the contractors had just been awaiting the word to complete the structure.

The contractors soon advised that Jarvis Memorial would be ready for the First Sunday service, March 10, 1907. (See Plate 4 and Plate 5.) Excitement electrified the whole congregation. All necessary committees were promptly appointed to make March 10th a memorable day for Methodism in Greenville. The planners of the initial day in the new sanctuary got busy. Dr. J. C. Kilgo, the president of Trinity College, a nationally known educator, and the pre-eminent Southern Methodist, was chosen to preach the sermon and to perform the consecration. Dr. Kilgo, who was later elected a Bishop, was the father of Jack L. Kilgo, who was a life-long member of Jarvis Memorial. One service would not afford participation for those who wanted to attend; consequently, both a morning and a night service were planned. Dr. Kilgo would preach at

each service. An out-of-town soloist was to be brought in. It was to be Mrs. Watson of Wilson, who had a state-wide reputation as a soloist. She would supplement the special music of the choir.

At one of the first planning sessions Governor Jarvis proposed a joint choir and pipe organ concert to be presented Friday, March 8, two days before the dedicatory services. He said the public ought to be able to hear the organ. He explained that to play he would invite Professor Henry H. Freeman, the nationally renowned organist of St. John's Episcopal Church in Washington, D.C. It was planned to receive a silver offering. The concert was scheduled. Some had suggested that it might be too much for the choir, which would be providing special music twice on Sunday, two days later.

Then Governor Jarvis made another request of the committee. He said he had put a great deal of thought into visualizing the Sunday of consecration. To him it appeared in view of the fact that the morning and night preaching of Dr. Kilgo was quite properly to be open to the whole membership and friends that the men of the congregation ought to have a time at some hour during March 10th to meet together and assess the situation from the point of view of the laymen. If there were no objection, he planned to convene the men of Jarvis Memorial on Sunday afternoon of the "big day." To address the group he would invite Colonel J. F. Bruton of Wilson, a banker and prominent Methodist layman. Approval was given promptly. It was promoted as a lay rally.

Thus plans were carefully drawn and thoroughly developed for the first use of the new Jarvis Memorial Methodist Episcopal Church, South. Admission was to be by invitations available at the church upon request. The congregation had tickets and looked for-

ward to the consecratory services. It was to be an occasion for glorifying their God, Who had enabled them to build a larger, more worshipful sanctuary, and adequate Sunday School facilities.

The inevitable concomitant of such an exciting event was a raft of rumors going about the community. One was that all the initial services were open to the public. A second was that all the pews were owned except for a few in the back. Another was that the "silver offering," to be taken at the Friday night service, really meant one was expected to put gold in the plate. The wildest one was that Governor Jarvis, for whom the church was to be named, was planning to announce Sunday morning that he was going to donate the balance due on the church by giving the church one of his many Brazilian gold mines. (The ex-Governor, in fact, was a man of modest means. He lived on a limited scale. He had only some farm land in the Belvoir section and his law practice.)

In the two previous Methodist churches built in Greenville provisions had been made for Black worshipers in a gallery. Jarvis Memorial had no gallery. There was the African Methodist Episcopal Church for Black Methodists and was presumed to be their preference in 1907.

When March 8th arrived, plans for initiating the use of Jarvis Memorial's fine organ had been fully matured. The recital-concert plan had stimulated much interest, but a development during the day had electrified the whole town. On March 8, 1907, the North Carolina State Legislature had voted to locate East Carolina Teachers Training School in Greenville.

The evening hour of the organ-choir recital finally arrived. Each person attending came dressed in his or her "Sunday go-to-meeting best." Some were re-

splendent in their finery. But in the front pews there were a sufficient number of the "saints" of the church present who primly avoided ostentatious attire to prevent the occasion from being a social musicale. To ensure a worshipful attitude there was requested on the program that no applause or noisy talking between numbers occur. Hand clapping was not a Methodist Church practice. The program was a rich musical treat of religious themes. Dr. Freeman's playing was inspired, and the organ manifested qualities of tone richer than they had dared hope for. The choir did excellently well with their part of the program. The outstanding item on the program was the stirring rendition of a solo by Mrs. J. B. (Miss Ada) Cherry of "Holy City." It was done in good voice, effortlessly exploiting her extraordinary richness, range, and volume. The silver offering amounted to an amazing \$126.00.

On Saturday, the day after the recital, the chief topics of conversation were about the coming of the college, the brilliant concert of the night before, and the Jarvis Memorial consecration services to occur on Sunday. The Friday concert had, if possible, heightened the anticipation of Sunday. It had been such a success.

Sunday, March 10, 1907, which the Methodists had looked forward to for some time, finally came. It was a dark and cloudy morning; then a rain started and continued all day. Those with invitations were obviously undaunted by the inclement weather. The sanctuary was filled to overflowing long before time for the morning service to begin. When Sunday School was concluded, the dividers between the Sunday School assembly room and the church auditorium were raised to make the Sunday School worship area

available. Chairs crowded all the aisles. In the opinion of those who were there, six hundred or more were present. Those attending had invitations.

Reverend M. T. Plyler, the pastor, led the service which lasted two hours and twenty minutes. There were anthems by the choir and the solo by the guest soloist, Mrs. Watson. The consecratory sermon was a one-hour long resounding, eloquent peroration by Dr. Kilgo. Following his preaching he performed the consecration rite.

That was not all. Plyler had a welcome surprise in store for the congregation. Following the sermon he walked down from the pulpit up to the chancel rail. He beckoned to Mrs. T. J. Jarvis. On the arm of her husband she stepped from her pew near the front of the church up to and in front of the chancel rail and took Plyler's outstretched hand. He announced proudly to the congregation that Mrs. Jarvis had had her letter from her home church and was on this auspicious occasion joining Jarvis Memorial. It seemed so right to all that Mrs. Jarvis should become a member of the church named for her husband.

The eleven o'clock service benediction came at 1:20 p.m. Many went down to the front of the sanctuary to shake the hand of Mrs. Jarvis to greet her into membership. Dr. Kilgo greeted the departing worshipers from behind the chancel rail.

The morning service left less than an hour until the 2:30 afternoon layman's meeting. Housewives rushed home to get their husbands fed before the afternoon layman's rally. Many had cooks (paid them fifty cents a seven-day week for three meals a day, but "only two" meals on Sunday). Sunday dinner was the biggest meal of the week, and March 10th being an especially big day, an even larger meal was the order

of the day. But on that day it was served in haste — soup, main meal, and dessert were all put on the table at one time — and the grown Methodist males gulped their food down to be off to the church.

Governor Jarvis called his layman's meeting to order at the scheduled hour at 2:30 p.m. There was a large turnout. First, hymns were sung and prayers offered. Then the invited speaker, Colonel Bruton, delivered a powerful address on "Stewardship." When Bruton had finished, Governor Jarvis arose and in his quiet, calm, deliberate manner told the men the facts.

In view of a rich, spiritual heritage it had been seen fit to build for the future as well as for present needs. In so doing, he went on to say, the new structure had cost the Building Committee \$33,000.00 to complete. That had resulted, he explained, in creating a debt of \$20,000.00, since only \$13,000.00 had been subscribed in pledges. He then told them that the \$20,000.00 deficit did not include the amount owed by the Ladies Aid Society for carpet, pews, and windows, or the debt on the organ. With that explanation he declared that it was his hope that a sizeable sum in cash could be raised in that very meeting. He then asked for cash donations. Five thousand dollars was raised there that very afternoon. Thus, the outstanding debt was reduced to \$15,000.00.

The night service on March 10, 1907, had another overflow crowd. All those who had invitations were there. It duplicated the morning service. Thus there had been a full day of worship to accomplish the initiation of the new church. Reverend Plyler reported the day's happenings to the next issue of the "North Carolina Christian Advocate," to let the whole state

know about the occasion. The article is entitled "A Great Day in Greenville":

Eastern Carolina has rarely ever seen a more dismal day than the beginning of Sunday (March 10, 1907). It was a dark, damp, and gloomy day. It was so dark that everyone had to turn on their electric lights all morning in their homes to see what they were doing. The rain came down in torrents. But the Methodists had no notion of staying indoors that "long hoped for day." The Sunday School even had a large attendance. Through the downpour came a goodly number to hear Dr. J. C. Kilgo. . . . It was well that the people were reminded that they were worshiping in a Methodist meeting-house where sinners are called to repentance just the same as in the plain little house of other days, that the same old spirit abides.

From the peak of "A Great Day," life settled onto the plane of regular existence. It took some effort to get adjusted to normal church life after such excitement. After the consecration services, to the end of his first year, Plyler found disappointment. The exhilaration of having a new church did not result in the accomplishments the pastor had hoped for. The church took a leading role in the community in the fight for prohibition, twenty members were lost from the church roll, no revival was held, and only \$7,602.35 was raised for all purposes in 1907. Some attributed the "letdown" to having soared so high; some thought Plyler caused it since he seemed more of a writer than a preacher; some blamed the way the church got named. Then, there was some slight disappointment that Jarvis Memorial had no bell.

The explanation of the absence of a bell lay in a simple oversight. During the period when the church was being built, some ready cash was needed by the Building Committee. The bank had refused to advance any more money under the mortgage. In a meeting of the Board of Trustees someone suggested

that St. Pauls be sold right away and possession given on completion of the new church. It was sold to Mr. Harrington. The title was passed. When the congregation started worshiping at Jarvis Memorial, the new owner of St. Pauls took possession and started converting it into a home for his family. He sold the bell to a Black country preacher.

Worshiping in a huge, beautiful new church the first few weeks absorbed the members' full attention. Finally, they became aware of the absence of a bell. A committee was sent to get it from St. Pauls. When Mr. Harrington was approached about the bell at St. Pauls, he said, "No!" He explained he had already sold the bell. That ended the old bell. There was no money to buy a bell. The 1907 depression had settled in, with the church's \$15,000.00 debt facing them.

Plyler's second year at Greenville lagged except for a slight increase in members. A good revival occurred, and 12 more were added to the membership roll. But difficulty in meeting Jarvis Memorial's financial needs was encountered. Only \$4,413.63 was raised "for all purposes." The way Plyler recorded it, "The total raised dropped. Some claimed they had given all they could to the church." Nothing was paid on the church building debt.

In 1907 the Jarvis Memorial Auxiliary, though small in numbers, hosted the N.C. Conference Women's Foreign Missionary Society Annual Meeting. It was an ambitious undertaking, but well done, due to interdenominational city-wide cooperation. Mrs. T. A. Person of Jarvis Memorial was elected vice president of the N.C. Conference Society.

CHAPTER XIV

The First Foreign and Local Missionary Society Auxiliary Organized

Following Reverend M. T. Plyler, J. H. Shore was appointed to Jarvis Memorial. He stayed three years (1908-1910). His salary was \$1,200.00. Twenty-six members were added to the church rolls during his three-year pastorate, making a total of 332 members. "Brother Shore was a good preacher and was loved by his members, but the \$15,000.00 debt was not reduced during his pastorate."

In 1909 the Ladies Aid Society had finished paying back what they had borrowed in 1906 to pay for the pews, stained glass windows, and carpet. On the occasion of retiring their 1906 loan, they voted to pay the balance in the treasury on the organ fund and borrow enough to pay the balance due on the organ.

Following Shore, Reverend E. M. Hoyle was sent to Jarvis Memorial for 1911, and was returned in 1912, but his wife's health gave out in August of his second year, necessitating the Bishop's making an interim appointment to complete the year from August to Annual Conference in December. But in Hoyle's twenty months spent in Greenville, he had stirred Jarvis Memorial into action on the debt.

Hoyle had arrived in Greenville during a cold spell in December, 1911. Much to his disappointment he found that the church was without a suitable parsonage. Greenville's parsonage had been considered un-

inhabitable since G. F. Smith used it last in 1894. But the renting of a parsonage as had recently been done had been discontinued due to lack of funds. A committee for building a new parsonage had already been appointed. Now they got busy and tore down the old parsonage. Then they advised Hoyle that they could not do anything more without money. Hoyle felt "put out" by the total lack of a parsonage. Immediately he solicited the support of the Presiding Elder of the Washington District, in whose jurisdiction Jarvis Memorial was located.

When the Presiding Elder convened the quarterly conference for Jarvis Memorial on his first round of the year, he called for the Parsonage Building Committee. The chairman of the committee arose and identified himself. Whereupon, Hoyle jumped to his feet and made a strong statement which Robert L. Humber used to love to quote verbatim:

"Your Committee has been a 'Tear Down Committee' but what the church needs is a 'build-up committee'! I have nowhere to decently live in the meantime!"

No doubt the gloom from the awareness of their huge debt and the effect of the recent depression had the stewards in low spirits, but they decided to take what action they could. Hoyle started presenting new ideas. First, he presented a feasible plan that could result in paying off the debt in five years. It was adopted. Something less than full cooperation, however, was given to the solicitation. All agreed it had been an excellent plan, but that the plan should have been given wider support. Only \$3,500.00 was raised. Of that amount, only \$1,000.00 was paid on the debt itself; \$2,500.00 was used to pay accumulated interest that had priority.

Obviously Reverend Hoyle was a good church finance man. He next presented a plan to relieve the

stewards of budget worries. The Board of Stewards adopted the plan. To further implement the new program, the Board authorized that all 280 members' names, each with a weekly assessment opposite, be printed. Preceding the list was an explanation why the plan was adopted and how it worked. Each member was to pay each week the amount indicated. There were 280 members' names printed with amounts ranging from the highest of \$1.00 per week to the least of two cents a week for child members. The explanation pointed out that the amount assessed each member was his or her share for paying the preacher and Presiding Elder. (The member assessed \$1.00 a week was Governor Jarvis.)

The stewards did not give up hope that Jarvis Memorial would build a parsonage. Need for raising money to pay off the debt was obvious. The weekly assessment plan got the church budget more current than it had ever been. Money was coming in throughout all twelve months of the year instead of a last-minute mad round of collections by the stewards just before the pastor boarded the train each year for Annual Conference.

Though known as a man's preacher and reputedly more apt at church business and hunting than at preaching the gospel, Hoyle's twenty-month stay in Greenville saw 6 new members added. He visited the members and faithfully attended to all his pastoral obligations.

Having provided the plans to get the debt reduced and the budget under better control, Hoyle got back to the parsonage. He had become a close friend as a hunting partner of a prominent young businessman who was a member of Jarvis Memorial (Samuel Tilden White). Hoyle got White to proposition the stewards: White would give a lot on east Eighth Street if the

church would build a parsonage on it. The challenge was accepted; subsequently, a parsonage was started. Hoyle had to leave due to his wife's illness, so he did not get to see the parsonage completed. Daniel Lane came to fill out Hoyle's last five months.

At the 1913 Annual Conference Reverend J. M. Daniel was appointed to Jarvis Memorial. He filled his role so well at Greenville that he continued the maximum four years. Daniel was the first preacher to stay for four years since N. M. Watson (1896-1899).

Daniel recalled in a letter written in 1933 that he had been cordially received in 1913, and that he had found a fine people desirous of doing things right. Since the parsonage had not been ready and no suitable accommodations available, Daniel and his family had lived in one rented room until the parsonage was finished in April (three months). But no complaint was heard from Daniel even though he had a small baby, and his wife was sick.

Daniel very quickly became popular with the men of the church. He, too, was a man's man and a good mixer. With his own fine, highly bred bird dog, he soon was going hunting with the men. He loved the Lord, a good cigar, a good bird dog, people, and conversation. When he had a meal with one of his church families, after dinner he would light a cigar, sprawl in his chair, and engage everyone in the room in a jovial conversation. Even the children of the family became involved. Instead of letting the children be "shoed away," he insisted on their being permitted to stay, quoting "Suffer little children. . . ." He liked to have them around. He talked directly with them too.

His reputation as a preacher with a good business head had preceded Daniel to Greenville. Jarvis Memorial had looked forward with pleasure to his serving them. Perhaps he could help them remove the

millstone of church debt. Due to the long-standing debt the whole church life had become lethargic; spirit and initiative were missing.

When Daniel arrived, the debt stood at \$14,000.00, with \$1,000.00 in accumulated interest due. Furthermore, the parsonage that was under construction was being financed totally with borrowed money. The chairman of the Board told Daniel that the church had no specific plan for paying off the debt on the church or parsonage. First, Daniel got the Board interested in trying to draft a plan for raising the debt on the parsonage. With Daniel feeding new ideas a plan emerged. It was presented to the congregation, adopted, and put into operation, and money began coming in. By the time the parsonage was completed in April 1914, every dollar of the parsonage building cost had been subscribed. The stewards felt like new again!

Then the Board proceeded to devise a scheme and to make arrangements for a campaign in the fall of 1914 to pay off the church building debt. The outbreak of World War I in August 1914 disrupted that effort. Interruption did not discourage the church. Daniel's words read:

Their spirits remained high, and the church program improved along all lines, resulting in the best report so far in the life of Greenville Methodism at the 1914 Annual Conference.

But an incident indicative of the sterling worth of a preacher like Daniel should be told. The N.C. Annual Conference sessions in 1913 had been held in December. Daniel arrived in Greenville to take up residence just days before Christmas. He had not had time to get involved in the local church's program, and the congregation was too preoccupied with preparations for Christmas to pay him much attention. That

gave Daniel a few days with no church program obligations. He used the time in a manner consonant with the catholicity of his Christian love.

Early Christmas Eve morning, dressed in a Santa Claus costume, he drove up in front of Wiley Brown's home on Dickinson Avenue. His vehicle was a flat-bed, one-horse wagon pulled by a pestle-tailed mule. Daniel had the reins. Behind the wagon seat were two upright barrells full of "Christmas confectionaries" and some wrapped packages under the seat. It had been arranged that the two smallest Brown boys, Mack and Wyatt, were to go along as helpers to distribute the "goodies" in Negro town among the neediest. The boys came running out to the wagon, dressed in elves' costumes.

The wagon drove first along Greene Street, passing all the white houses, then turned east on First Street. Immediately Daniel told the boys to begin tossing out the goodies to the laughing, jumping, scrambling little Black children along the way. Occasionally the wagon would stop, and Daniel would climb down with a wrapped package in his arms. He would disappear into the house of an elderly sick Black person. Everyone knew everybody, Black and white. Daniel was way ahead of his time. In 1913 all largess to Blacks was handed out the back door of white homes. That preacher went right into the front door of those Blacks.

Another good year developed in 1915. Members honored their parsonage pledges promptly. The payments due at the bank were made on time. Daniel made special mention in his recollections of the fine Sunday School which during his pastorate was under the leadership of A. B. Ellington and H. E. Austin, father of Edward Austin. Ellington was Superintendent and Austin was Secretary. The preacher recalled

that "new members were being added to the Sunday School about every Sunday." Also, he cited for special commendation in his recollections the church organist, Mrs. G. B. W. Hadley, whom he described as "the best performer ever in the life of the church." She was as faithful as she was talented. She never missed a morning or evening church service, prayer meeting, or revival service. She continued until her voluntary retirement many years later.

Summertime, 1915, started exactly according to pattern. Many were griping as usual. There was too little rain; too much credit had been extended to the tenant farmers by the banks, the merchants, and warehousemen. As for the church, too few people attended church; too little had come in on the church's budget. Downtown in the business district, on too many days a week, there were no cash customers for the businessmen. Storekeepers and clerks got thoroughly exhausted jamming a whole week's business into Saturday from 6:00 a.m. until the last customer disappeared from the business houses at closing time sometime after midnight.

The Chataqua had already come and gone during the first week in June. The prospect was nothing but heat and hard work until the tobacco market and school opened in the fall. The chronic summer doldrums of 1915 permeated Greenville as the population sweated in the hot, heavy weather beside the redolent, sluggish, muddy Tar.

Then on June 17, 1915, word spread like wildfire all over town that Governor Jarvis had died. The news left everyone with a sense of loss. Everyone admired him. He was the most famous man in town. He was big in the Methodist Church. The whole community was saddened.

As time passed at the Methodist Church, Robert H. Wright, the president of East Carolina Teachers Training School, stepped gracefully and competently into the role of sachem of Jarvis Memorial without the church's loss of one ounce of momentum. Following Wright, a continuous series of leaders qualified in every respect as to ability and Christian character have led Jarvis Memorial. Men of high achievement in the lay world but with Christian dedication have long filled the roles of leadership at Jarvis Memorial.

The parsonage had been completed in April 1915. The Ladies Aid Society had furnished every room. At the 1915 Annual Conference the amount reported raised for all purposes by Jarvis Memorial was the second highest in the whole North Carolina Methodist Annual Conference.

Another good year was the year 1916. The 1914 plan for removing the church debt was reinstated and carried to a successful conclusion, resulting in securing enough pledges to cover the entire balance of the outstanding church debt. Daniel's preaching had brought in 78 new members. At Annual Conference in 1916, Jarvis Memorial had the best report yet.

The year 1917 was a fine year at Jarvis Memorial. The Sunday School was "at its best." The choir was "at its highest." The 1907 building mortgage was finally paid in full with the collection of pledges. It had burdened the church for ten years. A short time after the debt had been paid, the local newspaper, *The Daily Reflector*, carried the announcement that the dedication services were to be held on Sunday, April 15, 1917. Bishop J. H. McCoy of Birmingham, Alabama, would preach at both the morning and night services. Jarvis Memorial, it went on to say, was preparing for a great service. Special music would be

given by the same choir personnel that had just rendered the Easter music with great success. One paragraph of the announcement was an invitation:

The entire town is cordially invited and your out of town friends who wish to attend. You can have invitations sent them by handing in your and their name to Mr. J. L. Little or Reverend J. M. Daniel. No invitations will be sent in town.

April 15th was clear and bright, thus providing the Methodists of Greenville with a beautiful day for holding their dedicatory service. This was quite a contrast to the dark, rainy day in 1907 when the new sanctuary had been consecrated during a day-long downpour. The *Reflector* reported:

As large as is the capacity of the Methodist building, all who came could not attend, the place was overflowing, there was not even standing room.

It was a glorious day and an occasion of great joy for the Methodists and their many friends. All the other denominations had closed their doors in order to unite in the morning service with the Methodist brethren in this glad service.

Invited to be honored guests at the service were former pastors, Dr. L. L. Nash, Dr. R. B. John, and Reverend J. A. Hornaday. To make April 15th a full day, at 4:00 p.m. the choir repeated its Easter Cantata.

Trustees of the church in 1917 were Robert H. Wright, chairman; J. L. Little, secretary; George E. Harris, D. D. Haskett, C. T. Munford, W. J. Hardee, James Brown, L. H. Pender, and J. B. Congleton. A. B. Ellington was still Superintendent of the Sunday School.

In June 1917 Jarvis Memorial began to sponsor a Boy Scout Troop. Troop No. 30, which is still active today, was organized during Chataqua week, June 1917. James E. West had come to Greenville in June

with the Chatauqua that year. He met with boys and organized Troop No. 30. Up to 1934 the scoutmasters had been Phillips, Chester, Pat Foley, J. H. Rose, Victor Davis, Joe Taft, William Taft, and Jake Skinner. In 1934 Troop No. 30 became a part of the Pitt District of the East Carolina Council of Boy Scouts of America. The Troop Committee for years was composed of K. B. Pace, K. T. Futrell, and S. L. Bridgers. After F. J. Jordan served briefly as the troop's scoutmaster, Bill Drum succeeded and continued for over twenty years. At the same time Drum was serving as a Sunday School teacher and an usher. He was still ushering in 1978.

The troop has continued through 1978. A cub pack was organized by the church in the 1950's. It has continued through 1978. A senior Scout Troop, with R. M. Garrett, Jr., as advisor, was briefly sponsored by the church in the late 1950's.

Another high experience for Jarvis Memorial during that year of 1917 was the entertainment of the North Carolina Methodist Annual Conference in December. That was the second time Greenville had hosted Annual Conference. There was much beaver-like activity in making preparations. The usual committees were assigned, and they went to work with a will. The church interior was repainted throughout. The church-sponsored troop of Scouts was assigned to serve as guides for the arriving delegates to the homes of hosts. Again the Methodists had the cooperation of the other denominations in the entertaining.

The 1917 Annual Conference sessions in Greenville came at the end of J. M. Daniel's fourth year at Jarvis Memorial. His stay in Greenville he remembered in 1933:

During my pastorate nearly two hundred had been added to the church (reduced by the number who transferred to

other Methodist Churches and those who died left a net gain in membership of seventy-eight); Greenville had gone to be one of the top appointments of the North Carolina Annual Conference; several new mission Sunday Schools were started, one at the Cotton Mill Village, one at the school house near brother Johnson's across the river, one at Forbes School House on the road to Falkland, and one at Tinbe School house; a church debt of over \$15,000 had been paid, the debt on the parsonage paid down to one last small payment; and an excellent report was made at the 1917 Conference.

This is the way Daniel concluded his recollections:

The people of the charge had done nobly by their pastor, by the conference which it entertained as only Greenville can entertain, and by their church. May God bless them.

That 1917 Annual Conference has been remembered especially by the women of Jarvis Memorial. Some background will clarify the reason. There had been a St. Pauls Ladies Aid Society for years before the Women's Foreign Missionary Society Auxiliary had been organized in 1896. In 1912 the N.C. Annual Conference had unified the Conference Home and Foreign Missionary Societies into one organization. The local auxiliary of the Foreign Missionary Society became enthused enough in 1914, following a District Women's Missionary Society meeting in Greenville, to seek to unify the Ladies Aid and Missionary Auxiliary at Jarvis Memorial.

That attempt at unification failed because the Ladies Aid women felt, first, they had to help pay off the heavy debt on the church. Some ladies decided to belong to both, so the auxiliary kept growing in membership, did good work, and sponsored an active youth group. But they believed more could be done through unification with the Aid Society.

The need of social work among the town's Assyrians and Blacks concerned them. Foreign missions were

all they were chartered to work with as a Foreign Missionary Society. The Ladies Aid did not do social work; they only helped with the care of church and parsonage. Unified into one organization they would be active in Foreign and Home Missions, with a local work department to support the local church. Then came the 1917 Annual Conference. The desire to unify had been growing in both local societies. As they heard the reports of the unified auxiliaries of other churches, it became obvious that women's work at Jarvis Memorial was not expanding as it was with unified Home and Foreign Mission Societies.

That observation inspired the Jarvis Memorial women to convene immediately following the Annual Conference. At that meeting opposition was so strong it was decided to defer a final vote for a few days. A week later the Ladies Aid Society and the Missionary Society met together again. This time they met at the home of Mrs. G. B. W. Hadley, president of the Foreign Missionary group. In December 1917, they voted to unite. Mrs. Will E. Hooker was elected the first president under the unified plan. The reports at the 1917 Annual Conference had sufficed to inspire the important step of unification locally.

CHAPTER XV

The Sunday School Golden Years

By the end of Reverend J. M. Daniel's pastorate, Jarvis Memorial had become recognized all over the North Carolina Annual Conference as one of the most substantial churches. Only two other churches in the conference paid their preacher more. The membership exceeded 400. There was no debt, and there was a liberal budget.

The Board of Stewards, composed of dedicated men who gave inspired leadership, set the pace. The women were active and well organized under equally as able and dedicated leadership and helped to sustain the pace. A high quality of program resulted. Each time a change of pastor occurred, the better preachers of the Annual Conference were appointed to Greenville. But the characteristic that made Jarvis Memorial most outstanding was the high type of active lay leadership — both men and women.

The Board of Stewards was composed of the leading citizens of Greenville. In 1917 they were a cross section of the business, professional, and agricultural type and included Jesse Moye, J. N. Hart, George E. Harris, Wiley Brown, T. A. Person, R. H. Wright, K. T. Futrell, A. C. Holloman, Dr. Paul Fitzgerald, James Brown, A. B. Ellington, J. B. (Dink) James, Kinchen Cobb, D. D. Overton, W. G. Norman, S. T. White, Charlie James, L. H. Pender, J. B. Congleton, J. L. Little, C. T. Munford, L. B. Garris, J. H. Waldrop, Key Norris, and H. E. Austin. There were many others of like quality available.

The participation of the United States in World War I had started during the spring of 1917; therefore, it had been in the midst of the war that Greenville had entertained the 1917 North Carolina Annual Conference. Appointed to Jarvis Memorial at that wartime conference was Walter Patten. He arrived in Greenville to find casualty lists from the front and isolation and illness from the influenza epidemic had put everyone in the town into abysmally low spirits.

Patten moved into the parsonage on Eighth Street. Not only was there no interdenominational greeting for the new pastor; there were no church services, movies, clubs, or schools — all group activities had been suspended to stop the spread of the flu. It was the height of the World War I flu epidemic. Some preachers might have felt rejected by such a negative situation, but not Patten. The doctors and nurses were in tragically short supply for the number of those seriously ill from the epidemic. Walter Patten, with total disregard for the hazard of infection or exhaustion, began going full speed all over Greenville, all day and much of the night, tending the sick who had no medical care or spiritual support when death visited or was stalking their homes.

As the spring of 1918 approached, the influenza epidemic abated. War news improved. Hope began to return to Greenville. Normal life began again. It was amazing, as people felt free to mingle or assemble in meetings, how many told of having had visits from the new Methodist preacher. During their crucial illness or bereavement during the epidemic “the new Methodist preacher” — “what’s his name?” — came. Soon they learned the Yankee-accented ministering “angel” had been Walter Patten.

As Patten’s identity became known everyone praised him. Love for him was widely expressed by

poor and rich. The National American Red Cross in a community-wide ceremony presented Patten with a "Citation of Merit" for his indefatigable, effective, courageous activities among his neighbors, disregarding personal risk, during the darkest, most hopeless days of the epidemic. He became much beloved by his congregation. There was complete acceptance of him, in spite of his Yankee accent and brisk, businesslike manner, unlike any previous minister. He was a man of God, they were confident.

The Sunday School enjoyed a phenomenal growth in the 1920's. In 1919 a clean-cut, energetic, talented, dedicated Christian young man, named Junius H. Rose, had been elected Superintendent of the Sunday School. Mr. Rose followed A. B. Ellington as the Superintendent. From 1895 through 1898 Mr. Ellington had been Superintendent, had served faithfully, and had received special praise for his faithful leadership. Then in 1912 he had been drafted to fill the post until 1918.

With his dynamic energy, singing, enthusiasm, and love of the church, Rose awakened the Sunday School. With the revitalization of its spirit and reorganization of its structure, the Sunday School had "zing." Goals were set for an enrollment of 500. By 1929 the enrollment was 738, and growing. (See Plate 6 and Plate 7.)

Working in tandem with Rose in the 1920's was James B. James. He was a young attorney-at-law who organized and then taught the Young Men's Class (this became the Carson Class). James became Assistant Superintendent of the Sunday School, and during one year (1926) he served as Sunday School Superintendent. With the exception of the year 1926, J. H. Rose served as Superintendent of the Sunday School from 1919 to 1956 — thirty-six years. During his first three

years as Superintendent he served also as Scoutmaster of the church's Boy Scout Troop #30.

Also contributing to the forward surge of the Sunday School in the 1920's were a number of fine teachers and departmental leaders. Success of a large operation depends upon many able, dedicated people. Among others there were those like Dr. Robert H. Wright, Mrs. Nina Redditt, Mrs. J. B. Kittrell, Mrs. W. H. Tolson, John G. Fleming, K. T. Futrell, Mrs. Closs Hearne, Mrs. J. H. Rose, Miss Etta Harris, Mrs. Wiley Brown, Mrs. R. M. Zahniser, and Mrs. T. A. Person. Each was a fine, dedicated, effective, Christian teacher.

Dr. Wright, while its teacher, built the Ellington Men's Class to 100 members. It became a major influence in the community moral climate. Bob (R. G.) Fitzgerald helped and later became the teacher. The College Girls' Class grew into a group so large the class had to meet in the sanctuary of the church. Mrs. J. B. Kittrell and Mrs. J. H. Rose were the teachers.

Mrs. Closs Hearne kept the interest of "mean old teen-age boys" alive to Christianity with her love, patience, and understanding of youths. K. T. Futrell for years gave Christian teaching and inspiration to high school seniors of his class, in the small pastor's study or out back of the church under the sky. The educational building had long been outgrown. The Carson Memorial Class had to hold forth in two pyramidal tents in the back yard of the church.

The Sunday School's rapid growth made the Jarvis Memorial congregation happy. It was decided to build expanded educational facilities. The proposal was formally endorsed by the congregation and approved in 1920 to expand the educational annex and to provide adequate facilities of the latest design. The cost was to be \$40,000.00. Not wishing to have a huge debt, they

proposed to raise the money before building. J. H. Waldrop, a young banker, was appointed chairman of the Education Annex Building Finance Committee. A fund-raising campaign was mounted. The \$40,000.00 was pledged; the building was started.

Annual Conference in 1921 found that Jarvis Memorial had been one of the most active churches in the conference. The congregation was led by able older laymen, with younger leadership infusing the elders' sagacity with new ideas and enthusiasm. The membership had grown from 427 in 1917 to 691 in 1921. In 1921 the name of East Carolina Teachers Training School was changed to East Carolina Teachers College.

Sunday School Superintendent J. H. Rose jokingly referred to the Carson Memorial Young Men's Class as the "Primary Class." He said he called it the "primary class" because the attendance increased remarkably each time there was a political primary in the community.

To follow Patten at Greenville in November 1921, the Bishop sent Virgil P. Scoville, who was in behavior and appearance quite a change from the physically indefatigable, sharply dressed, rather rapid paced Patten. Scoville lived among and led his congregation and the community. He was a spiritual giant, with a face that glowed beautifully with the love of God. His holiness distinguished him, whether in the pulpit, the street, the home, or public rostrum.

He was instinctively a gentle, good, saintly man. He was blessed with a Christian wife and several bright, beautiful children. He gave a hearty lift to the spiritual life of the church and the community. Due to his excellent sermons he came to be in wide demand for high school baccalaureate sermons each spring. He was known for his effective preaching which provided

deep, spiritual, moving messages two times every Sunday and one each Wednesday night at Prayer Meeting. He enriched people's spiritual lives. The 226 new members added to Jarvis Memorial's membership by Scoville constitute a mere statistical detail.

In 1922 the Jarvis Memorial Educational Annex was completed. (See Plate 11.) Upon occupying the annex, most of the Sunday School was departmentalized. Thus departments could have worship programs suited to age level. Sunday School Superintendent J. H. Rose had pushed hard to get this innovation into operation to modernize the Sunday School in accord with the most advanced educational concept of religious education. Opposition to departmentalizing developed among the older adults. They missed the stimulation they had been receiving each Sunday from seeing the whole Sunday School participating in the opening and closing periods of worship. They soon gave in. The opponents to departmentalizing finally saw the logic of avoiding the confusion created each Sunday getting everyone assembled in one place, the loss of time spent getting to the assembly, and the meaninglessness to the children of the adult program used.

In addition to providing more room and facilities for departmentalized worship, the new annex also provided more seats for morning church worship service. The old Sunday School worship area had been enlarged to increase church seating. That space was available for church when the dividers were raised. The Sunday School assembly had outgrown the Sunday School auditorium some years before and had used the church auditorium regularly. This practice continued after the new annex was built; they filled both church and annex auditoriums. The Sunday School was booming along. The attendance goal for

the Sunday School had been raised to one thousand. Everyone was enthused to work as hard as he could to bring the attendance to one thousand.

The new education building was a modification and expansion of the old Sunday School area. The annex now had a basement and a second story. These additions provided more room. The width had been increased. A door from Washington Street, leading directly into the educational annex, had been added. The building program had cost \$62,000.00.

The undepartmentalized age levels were the junior high and senior high. They still assembled before and after classes with the adults. In the 1950's the junior highs finally got a worship area. Reynolds May provided funds to build a chapel for them. An unnamed donor at the same time provided funds for a senior high chapel.

The interdenominational Ham-Ramsey city-wide revival meeting was one of the major religious events in Greenville during Scoville's pastorate at Jarvis Memorial. It was conducted in the Forbes & Morton's Warehouse on the southeast corner of Church Street and Dickinson Avenue. They were the first "big time" evangelistic team to come to Greenville. One of those converted during the Ham-Ramsey revival campaign joined Jarvis Memorial. He was F. B. Brandenburg, who entered the ministry from Jarvis Memorial in 1929.

The last "experience meeting" at Jarvis Memorial occurred after a regular Wednesday night prayer meeting. It was entirely spontaneous. Brother Scoville had finished his talk. Leaning on the lectern he spoke informally of his needing the prayers of the group to sustain him in his role of pastor. Up to her feet arose one elderly lady, shouting a loud "Amen." Then for one solid hour she testified. It was all about her



Plate 1

The first St. Pauls Church after it was moved and rebuilt at Simpson



PLATE 2

The second St. Pauls Church at the corner of Second and Greene Streets, dedicated on February 7, 1880

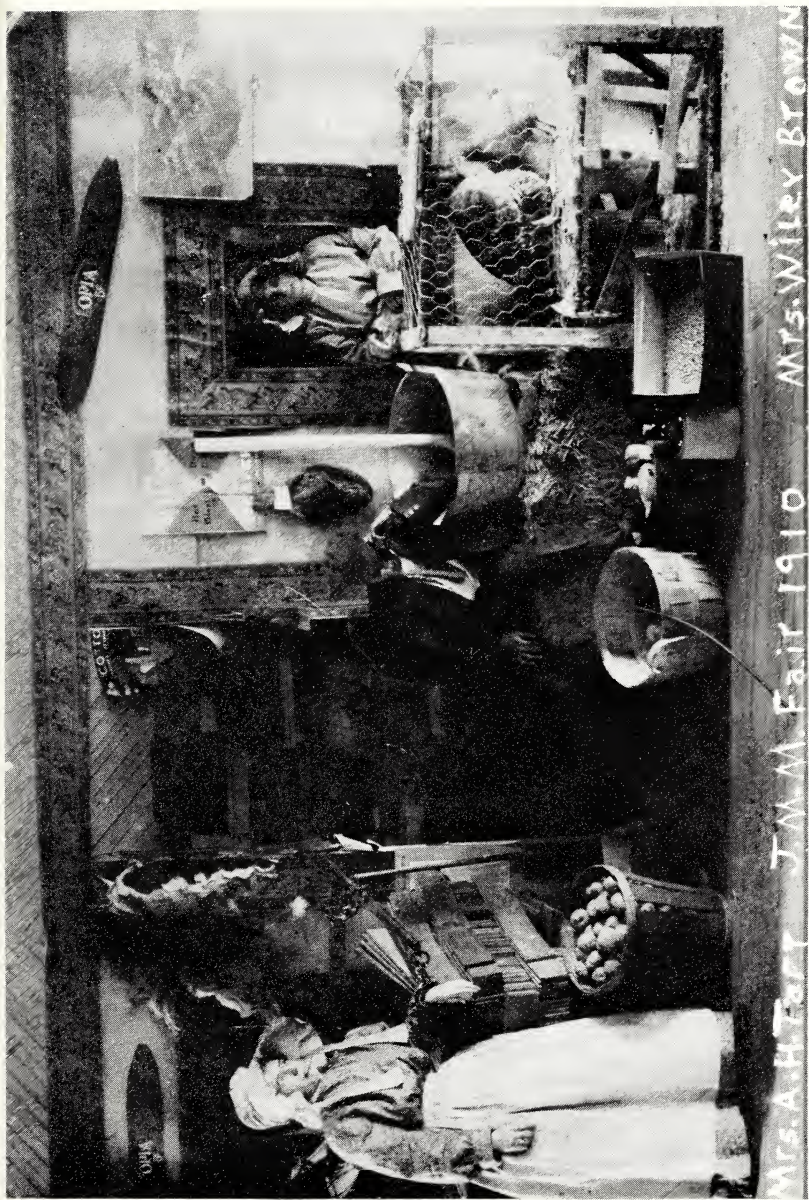
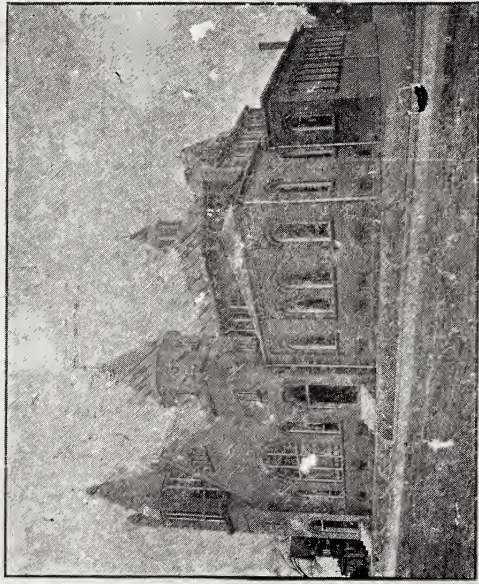


PLATE 3

A country fair sponsored by the Ladies Aid Society to raise money for the Church. Pictured here, left to right, are Mrs. A. H. Taft and Mrs. Wiley Brown, and the date is 1910

THE THOS. J. JARVIS MEMORIAL M. E. CHURCH, SOUTH.



PRESENTED BY
THE SUNDAY SCHOOL.

OPENING SERVICE
SUNDAY,
MARCH 10TH, 1907.

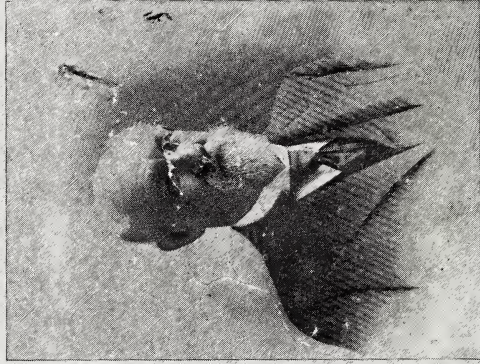


PLATE 4

Announcement of the opening service at the Jarvis Memorial Methodist Episcopal Church, South, March 10, 1907, including a portrait of the Church and of Thomas J. Jarvis

Jarvis Memorial Church, South Greenville, N. C.



PLATE 5

Picture of Jarvis Memorial Church, South, on a postcard postmarked Greenville, September 2, 1909



PLATE 6

Portrait of members of the Baraca Bible Class, posed by the side of the Jarvis Memorial Church (exact date unknown)

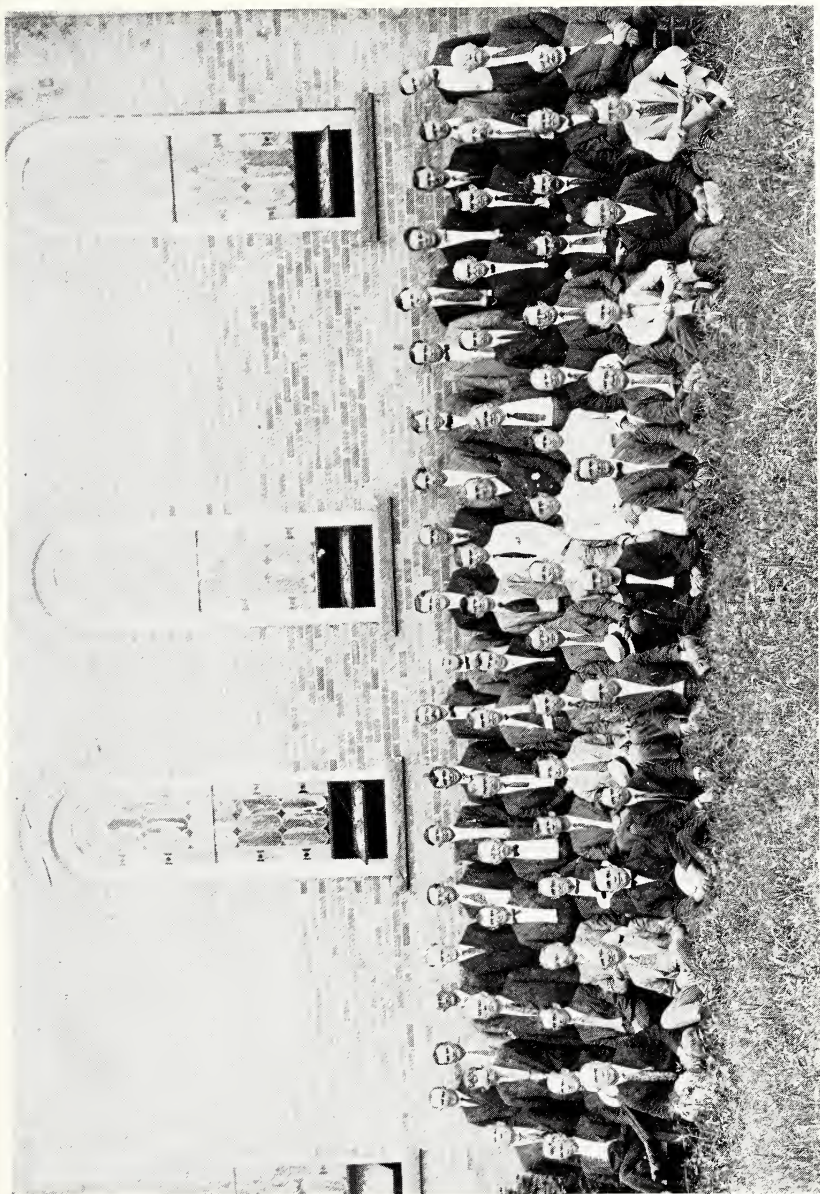


PLATE 7

Another portrait of members of the Baraca Bible Class, posed by the side of the Jarvis Memorial Church (exact date unknown)

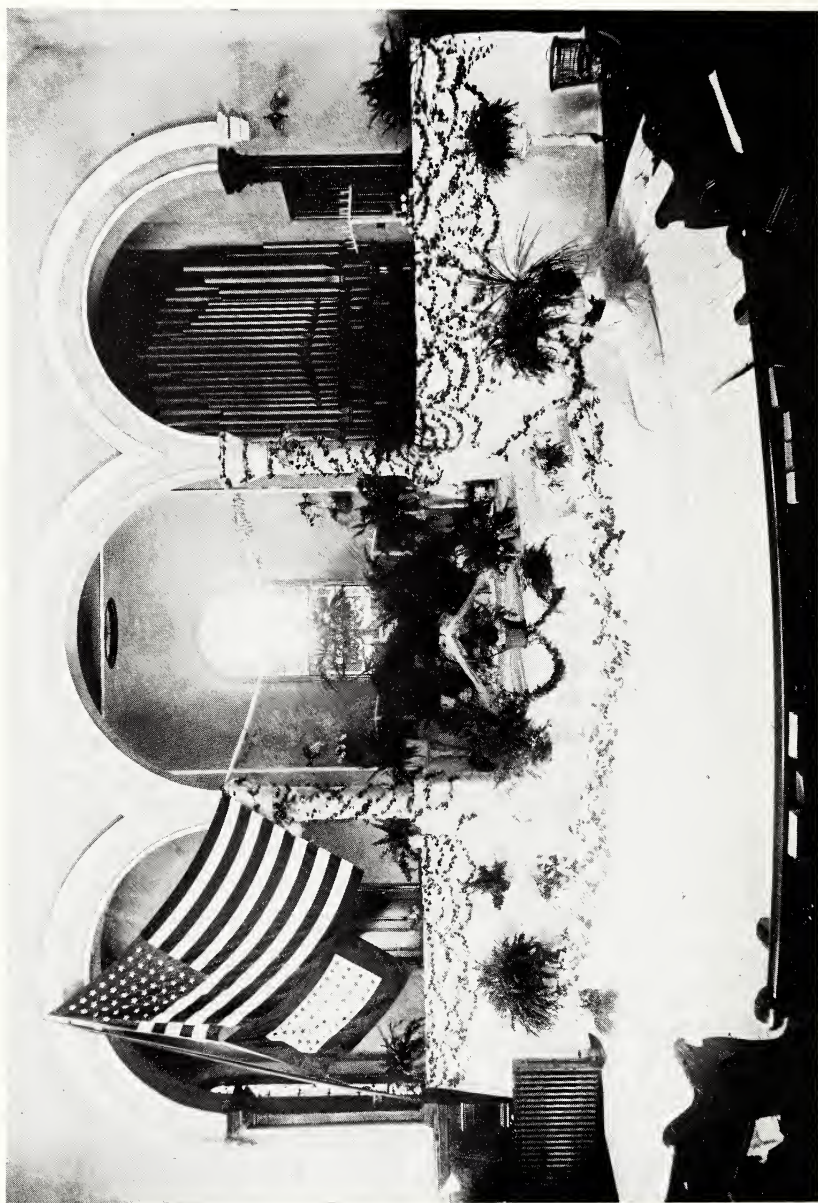


PLATE 8

The interior of the Jarvis Memorial Church, decorated for the wedding of Anna Elviro Tucker and W. P. Moore, Sr., December 27, 1918



PLATE 9

The interior of the Jarvis Memorial Church, showing the chancel rail, the pulpit, the organ pipes, and the original position of the "Shepherd" stained glass window (exact date unknown)

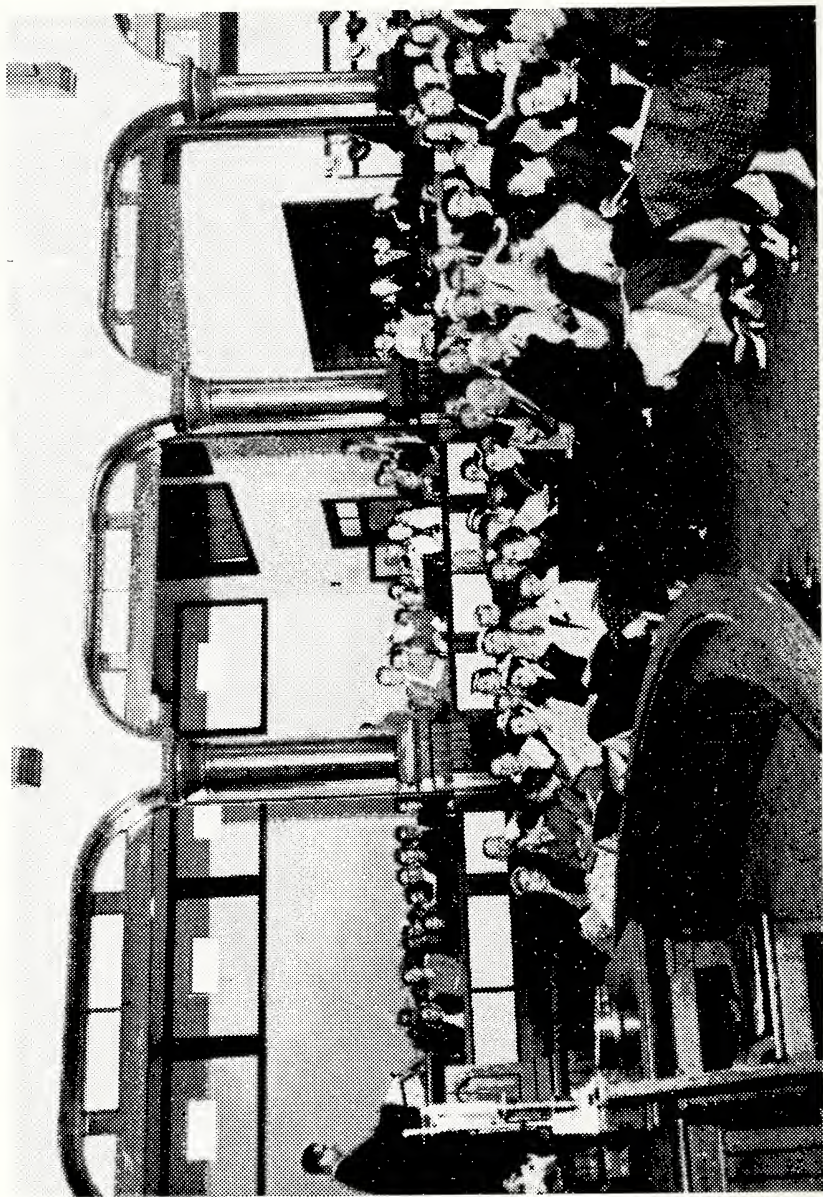


PLATE 10
Another view of the interior of the Jarvis Memorial Church (exact date unknown)



PLATE 11

The Jarvis Memorial Church after the Educational Annex had been constructed in 1922

Prayer made by the Reverend W.M. Howard, Jr. at the
Dedication Service
of
JARVIS MEMORIAL SANCTUARY
JUNE 17, 1962

God of the eternities, who hast put it into the hearts of Thy servants to erect here a house of worship, accept it now as it is offered to Thee. Here have walked the men of courage and daring, piercing by faith the veil of the mists of time, and bringing down to earth the patterns of their tabernacles. They dreamed of this glad hour and by faith envisioned its reality. Some there be O Lord, who foresaw this time and prayed for it, but do not rise to see it come to pass, except as they see from the spirit world. Thanks be to Thee for the dreams and labors of those who from yon parapets of heaven rejoice with us. They have labored and we have entered into their labors.

This hour of dedication is but the opening to larger things. Children yet unborn shall be brought here to learn of Thee and their first kneeling shall be Thy Holy Home. The sorrowing here will gain solace and peace, the bridal pair find a spiritual foundation for marriage, and myriad souls be consecrated to Thee at this altar. Many who never will call this Church home will find inspiration and joy in her towering arches, and beautiful windows, and soaring organ, and quiet, serene sanctuary. Grant, eternal Giver, that none shall enter here in vain nor fail to find a hand laid upon their heads in warm benediction. Teach us that words alone do not dedicate: it is a volition of mind and an attitude of the heart.

Not every consecrated dollar which expressed love and devotion to Thee and made possible this holy place, we are grateful. Some are memorialized here while hundreds more have no plaque in marble or brass; they are known to Thee, O God, and are remembered for their good deeds. Hold Thou them in blessed memory, for days shall be when none shall remember but Thee.

Grant, O Holy Lord, the day may never come when the congregation of Jarvis Memorial fails to honor and serve Thee faithfully; may there always be a godly man to stand in her pulpit; and sainted men and women in her pews. May her people be freed from spite and heresy, but be joined in Christian concord to serve Thee and to seek each other's weal. Call her sons and daughters to Thy service and raise up in every generation great and good men in her membership.

Men of old, before our time, heard their God speak from burning bush and history's awful scroll and there they built a shrine and dedicated stone as a memorial forever. But in our day men have set their brain and hand to serve the God whose imperious voice speaks out of silences or in deep, impassioned stresses and who imprints upon the heart the longing to serve and adore Him.

Here we leave ourselves in blessed dependency upon God, till He vouchsafe us to lie down in peace and to be raised in resurrection in the Kingdom which He hath prepared for those who love and serve Him.

The Blessed mercy of God the Father, the constant companionship of Christ our Lord, and the never-failing comfort of the Holy Spirit be ours, and all men's today and always.

Amen

trials and tribulations with her family. Some of it was done with the words falling from her lips as rhythmically as poetry. Some was sung like a threnody. All of it was a repeat performance. She had related it all many times before in open meetings. Years before she had almost interrupted the Sunday morning worship service to give her "experience," but the preacher had asked her to desist since the service had already been going for over one hour and a half.

Following that lady's testimony, two or three others gave brief testimonies. Then the preacher led in the singing of some old familiar hymns for about thirty minutes. By that time the first lady to testify had stopped the sobbing which had been wracking her since she had sat down. For fear the same lengthy testimony might be given, for years testimonials were not asked for.

When Scoville was pastor, members did not hesitate to criticize him for even the slightest deviation from what the congregation expected. Scoville was a man quite gentle and exceedingly modest by nature, and most devout. But one Sunday night, as he walked from the parsonage on Eighth Street to the church to preach for the evening service, he wore a cap. Someone in the congregation told Scoville he did not think it proper attire; therefore, he never wore a cap again. He did not react the slightest bit as though he had been chafed. Early in Methodism preachers were frequent objects of members' censure about their galluses, saddles, etc.

The interdenominational Sunday night services in the summer were carried on every summer while Scoville was pastor. He gave his wholehearted support to those services. His preaching at the joint summer Sunday night services was the best attended. He died early in his fourth year at Jarvis Memorial, on

March 10, 1925, after a sudden brief illness. He left a young wife and six children and a maiden sister. There was no provision by the conference for such a situation. From the conference came only a very limited amount of funds, insufficient even for minimal living standards.

The local church let the widow and her family remain temporarily in the parsonage. Then Greenville citizens of all denominations quickly subscribed sufficient money to buy a lot and build a fine home for the bereft family. It was only a small token of the deep affection felt by the whole community for the beloved man Scoville had been.

To fill out the remaining eight months of the conference year, the Bishop in March 1925 sent William P. Watkins, a young single preacher who was a recent graduate from the seminary. It was his first pastorate. Watkins was married shortly after coming to Jarvis Memorial and brought his young wife to Greenville to live. His appointment had been made because he was single. As a single man he could room at some member's home while Scoville's widow and family occupied the parsonage. Some thought Watkins' marriage ill-advised under the circumstances. No problems or extra expense developed from the young pastor's marital status. The James Brown's entertained the couple. Watkins became popular with the congregation. He was moved when Annual Conference met in November 1925.

Reverend L. B. Jones was appointed to Jarvis Memorial in November 1925. His reputation was for executive ability and finance-raising for the church. The Bishop must have had in mind the \$45,000.00 debt facing Jarvis Memorial from having spent \$62,000.00 on the educational annex in 1922. It was hurting the morale of the church.

When the expansion program had been initiated, the community had been enjoying a continuation of the period of prosperity that began during World War I. They had pledged \$40,000.00. But in 1921, before the building had been completed, the bottom had fallen out of the price for crops. The United States Government had abruptly ended the war-time crop price supports. (Until there was enacted the Agricultural Adjustment Act of the New Deal, creating price supports for farm crops, the local economy continued to be depressed.) By November 1925, only \$17,000.00 had been paid in pledges, leaving a \$45,000.00 debt. In spite of the economic situation due to sacrifices having been made, \$25,000.00 was paid off, leaving a \$20,000.00 debt during Jones' three years. The membership grew to 1,049. The Sunday School membership reached 1,000 or more.

The void of no bell was finally filled on March 19, 1928. It was a memorial from Mrs. Jane Forbes in memory of her deceased daughter, Mrs. Rosa Forbes Quinerly. Mrs. Quinerly had died after a life of leadership among the women of the community and the church. After the installation of the bell, Reverend Jones held a fitting dedicatory service to accept the bell properly and magnify the one memorialized. Since its installation in the bell tower, it has been used to announce all worship services, to toll for the dead, and to ring out for new brides and grooms.

CHAPTER XVI

The First Five-Year Pastorate

At the November 1928 North Carolina Annual Conference the Bishop appointed Dr. E. L. Hillman to follow L. B. Jones. It was a fortunate assignment for the Greenville church. Hillman was as near as possible a combination of the good traits of both Scoville and Jones, though he was his own inimitable self always.

He was possessed by strong and deep devoutness. His enthusiasm for his God and the church won for Hillman the high regard and deep affection of the whole congregation. Men of the church liked to have him as a fishing companion. On a church project he drove as hard and effectively as Jones ever did. His scholarship manifested itself in his lucid rendering of the application of pertinent scriptures to the most complicated current moral and ethical issues of the day. He utilized the process to deepen the spiritual lives of all.

Affection for him was quite pronounced among the most prestigious members as well as among the humblest. Such was his hold upon the heart of the church that after serving Jarvis Memorial four years, at the request of the church Hillman was returned for a fifth year. His fifth year was the first time any pastor in the history of Greenville Methodism had stayed over the four-year limit.

With Hillman's inspiration the official Board undertook to remove the \$20,000.00 debt from the educational annex hanging over the church. It had

become like a pall over the church. The stewards saw that the debt had to be reduced. The congregation could not be stirred to the realization of the spiritual damage done by preoccupation with concern over a building debt. A big push to pay off the debt netted only \$7,500.00 in cash. The pledges signed in that campaign became worthless before they fell due because the "Panic of 1929" hit during that fall and set off the Big Depression which worsened the Southern recession that had started in 1921 with the removal of government price support. But the effort with the debt had sufficed to reestablish the morale of the church. With the whole national economy depressed, the failure of their efforts to pay off the debt did not leave them feeling impotent. The debt now had an unpaid balance of \$12,500.00.

The paying of money to satisfy a debt is normally as prosaic as any process in which humans engage. However, this was not so in paying the \$7,500.00 in 1929. Disbursing an amount raised on a church debt required usually only that it be taken to the bank and the notes paid. But in the spring of 1929 the obligation to be paid off was a second mortgage held by some private individuals. The holders of that mortgage were no ordinary human beings. The whole incident of the paying off of that debt was still fresh in the mind of J. H. Waldrop in 1966 — 37 years later.

He had been the chairman of the Finance Committee that tendered that payment. With chuckles he recalled the incident. The \$7,500.00 was owed to a rural family who were reputedly wealthy. They had loaned money all over eastern North Carolina. Their eccentricities were well known. Some people, including the committee members, considered them downright queer. It was a family of three sisters, all

old maids, and a simple-minded brother who was a bachelor; they all lived together.

This family greatly loved money and had a special relish for gold. Mr. Waldrop had proposed to his committee that the amount owed to the strange people be tendered in gold. Their obsession with gold might induce the four to be amenable to some discount when they saw all that gold instead of the usual paper money. They had prescribed no check. Gold was still circulating in 1929, and the amount to be disbursed was secured by Mr. Waldrop in anticipation of making payment.

The family lived in a rural section, between "Clay Root Neck and Pitch Kittle Crick," on the southern edge of Pitt County. Their home was situated on one of their farms. It was a backwoods section far from any town. Their house was isolated from other houses by woods. Their contact with the outside world was limited to those who came to borrow money or to make payment. For years they had done no visiting in town or anywhere. They could read and write a little. They received only one publication — one the visitors could see on a table — a Republican Party newspaper that was sent to them gratis.

Driving to the farm the committee had to travel miles on a poorly cared for, unimproved country road; then they had to go another mile down a woodpath through thick woodland to the opening where the house stood. They had noticed a battered and obviously seldom-used mailbox when they had turned off onto the woodpath. As the committee drove up, all they could see about the house was the dilapidation and erosion of neglect. The surrounding farm fields were overgrown with weeds and pine saplings. There were some evidences of what had been a fenced yard. Two gateposts still stood; what had been a yard was a

tangle of weeds and briars. The house was a one-story, four-room structure with a shed kitchen. Nothing appeared to have ever had paint or repair. The chimney was crumbling; shingles were missing. Many panes in the windows were missing and others were cracked. Only the front room on the right had whole window blinds, and they were shut tightly. Pigeons flew in and out where the panes were missing. Pieces of cloth crammed some of the openings left by broken panes.

Everything was quiet as the church committee drove up. The pigeons became disturbed as the men walked from the gateposts toward the decrepit house. Sounds of excited activity came from within the house. There was the clomping of brogan shoe heels striking a bare floor, and then a loud groan. Shrill sounds of excited, tittering female voices were the dominant feature. But all sounds from within stopped when the church delegation jumped up from the ground level onto the teetering porch — there were no steps. The committee's knock on the front door received instant response. Obviously, a hand inside had been on the doorknob in anticipation of the knock. The opening of the door revealed a narrow, dark, bare hallway. There stood the sisters expectantly, all staring at their guests. All were dressed alike: long skirts, shirt waists, and hefty brogan shoes — their Sunday best. The skirts and waists were faded, shoddy, and nearly threadbare but clean.

The committee members were motioned to step into the room to the right. The room was dark except for vagrant dust-laden shafts of sunlight stealing in through the closed rickety blinds. One of the men asked if he might open a blind to permit some light to better carry on the business. He got a flat "No." The explanation was that they did not want everybody watching their business. "You all just hand over the

money; we got light enough for us. It can be counted easy. It's more secret-like this way. We're going to keep it right here."

As the men's eyes became accustomed to the gloom of the room they saw the brother lying inert on the hearth in front of the open fireplace. Without comment one of the sisters lighted an old oil lantern that helped. Then the churchmen saw the brother's excited, darting eyes. One of the sisters explained in a matter-of-fact voice that the brother was legally present, but that he would not be able to say anything because he had fallen in the fireplace a few days before while helping to cook dinner. The accident had completely paralyzed him. Any conversational amenities had been precluded by the women's insistence that the "paying" get started.

The members of the committee who were not involved in the transaction saw that the room was bare except for a pasteboard box on the mantelpiece, five rickety straight chairs, and a small leaning table with a newspaper on it. The pasteboard box, it was found later, held the family timepiece. They kept it in the box to protect it from the dust and moisture. They would occasionally take it out of the box and wind it. The time of day was determined by them by observing the sun.

The three ladies pulled up chairs and sat down. Only two of the committee could do the same. Dr. Hillman, who had come with the men, saw the business was about to begin; he suggested that the proceedings be opened with a word of prayer in view of the fact it was church business. Promptly one of the sisters notified the men, "You all do the payin'; we'll do our own prayin'." Snuff-laden saliva was oozing out of the corners of her mouth.

The ladies would not consider discounting the

interest even one cent even though it was being paid in gold. The gold glinted in the lamplight as Mr. Waldrop tendered some of it in his hands. They wanted the full amount of principal and interest they were due. When all the gold in full payment had been passed to them, the women marked the notes paid.

Then a pitiful drama began. Each of the ladies began to pick up double handfuls from her lap, hold the gold above her head, and let it trickle through her fingers down into her lap again, while making clucking noises. The brother's eyes nearly popped out of his head. In fact, they did not pay attention any longer to the presence of the committee. Mr. Waldrop said he got the definite impression that the committee ceased to exist for the ladies. The men were so embarrassed by the spectacle that they unceremoniously left.

All of that weird family died one after the other in the next few years due to the hardships that were self-imposed by their own refusal to spend even for admitted necessities of life and health, Mr. Waldrop recalled. The helpless, injured brother preceded his sisters to the grave only by a few weeks. Obviously, the sisters had cared for him. He never recovered use of himself. So ended the family and mortgage paying incident.

Hillman's pastoral activities that first year so impressed his congregation that his salary for the second year (1930) was raised to \$4,000.00. He had received \$3,500.00 his first year. For a preacher to inspire a raise of \$500.00 during a severe nationwide depression is fine, but it is more remarkable for him to insist that his salary be increased only \$100.00 to \$3,600.00. He did.

In the area of evangelism Hillman was inspired. He added 50 members his first year. During his five-year tenure he added 305 members, leaving a net member-

ship of 1,143 in 1933. His preaching attracted large numbers of students from the college campus each Sunday.

An invitation was extended from Jarvis Memorial to the Annual Conference to meet in Greenville in 1931. It was accepted. Looking forward to entertaining Annual Conference for the third time — 1891, 1917, 1931 — served to fill the congregation with enthusiasm for the whole program of the church as they made preparations. The triple-a-farm legislation had restored local optimism. Since the 1917 session of the North Carolina Annual Conference, the number of delegates attending had grown. But entertainment of the conference was managed again, as it had been each time before, by quartering many delegates in the homes of members of other denominations. Their neighbors cooperated with the Methodists as always.

Jarvis Memorial had grown, too. In 1891 there had been only 190 members, and in 1917 only 427 members to serve as hosts. Now, in 1931, there were 1,095 members. A well-devised plan of organization was developed to fulfill the functions of the host church. For instance, there was a greeting committee to welcome and register the delegates. A transportation committee provided the means to take delegates to the homes of their hosts since most delegates still came by train. The members of the church's Boy Scout Troop served as guides to the guests in getting them to the designated homes of hosts.

In the Methodist homes where the hostesses entertained delegates and also attended all sessions of the conference, the week of the conference kept them rushing. Even though in those days servants in many homes were multiple, hostesses still had to dash home before the benedictions of the morning and afternoon sessions to try to be ready when the rest of the family

and their delegates arrived for meals. "Help was not as good" as it had formerly been, many complained.

Jarvis Memorial members got nothing but the highest praise for the fine way they entertained the 1931 Methodist Annual Conference. It had convened on Monday afternoon. Throughout the week three daily sessions were held. The conference's high point for the public had been the hour or longer sermon of the presiding Bishop at the 11:00 Sunday morning service on the last day. That always brought out an overflow crowd.

But the Sunday afternoon reading of the appointments was the dramatic climax of the week-long session of a connectional church committed to the itinerancy of the ministry. In those days appointments still were secretly decided on. All the ministers had to await the reading of appointments to know where they would be sent. The reading out was witnessed by delegates and ministers with a high degree of emotional tension. Reaction to appointments in such a tense situation often was extreme — tears, temper, hallelujahs, or even laughter.

Following the successful entertainment of Annual Conference, the congregation was infused with enthusiasm. A few weeks later, when the proposal to celebrate the centennial of the first Methodist Church in Greenville was made, it was readily undertaken. Plans were promptly made for looking back from the gratifyingly successful present into the then very hazy past.

A. B. Ellington was appointed church historian. He was to compile a history of local Methodism. One available document was the 1833 deed for the first site of St. Pauls; also, he used recollections of the then oldest living members, some of whom had worshiped in the first Greenville structure as children. Former

pastors were requested to write down for Jarvis Memorial what had happened when they were serving in Greenville. Closely associated with Ellington in assembling and preparing the history was Dr. H. J. McGinnis, who was overall chairman of the Centennial Committee. The history of Greenville Methodism started in 1833 as far as they determined at that time. A list as complete as possible of pastors from 1833 to 1933 was drawn up. Additional data were accumulated from local recollection and the letters of former pastors.

Sunday, May 4, 1933, was settled on as the date for the celebration of the "One-hundredth Anniversary." It was the closest Sunday, one hundred years later, to May 7, 1833. All former preachers who were still living and surviving widows of former Greenville pastors were invited. They were to be the honored guests for the celebration. Sunday morning, May 4, 1933, at the 11:00 service, the centennial was launched. Everyone was aware that it was a big occasion. The sanctuary was filled to overflowing by 10:30. Sunday School had been dismissed thirty minutes early so they might find seats.

The church had invited Reverend J. H. Shore, who had been the highly popular pastor from 1908 to 1910, to deliver the sermon memorializing that historic occasion. Before the sermon Dr. Howard J. McGinnis, the chairman of the Board of Stewards, presented all the honorees: the oldest living members of the church and all the former pastors or widows of former pastors present for the occasion.

First, he had two ladies to stand who had been members in Greenville for sixty-one years: Mrs. J. B. (Miss Ada) Cherry and Mrs. Mollie Harris. Next, he asked to stand up seven who had been members for fifty years: Mesdames Laura Brown, Wiley (Miss

Mollie) Brown, James (Miss Puss) Brown, and D. D. Haskett; and Messrs. J. B. Congleton, J. L. Little, and R. L. Humber. Then, Dr. McGinnis presented the former pastors and widows of former pastors.

That evening another service was held celebrating the anniversary with more emphasis on the historical aspects. The oldest members, the former pastors, and widows of former pastors were again honored guests. The sanctuary was overflowing. Dr. McGinnis' reading of the church history which he had prepared was the chief item on the program. Following his reading of the history, he turned the service into an informal reminiscing by all the honored guests about days gone by. The Centennial Celebration stimulated the membership's morale. Jarvis Memorial finished the year with everything paid in full. The budget for 1933 had been pared to the bone in the 1932 gloom of the depression; it was only \$9,700.00. It had been nearly \$16,000.00 in 1928.

CHAPTER XVII

Decision: Downtown Church

Annual Conference time in November 1933 found Jarvis Memorial in good spirits, finances in good order, and a preacher much beloved. Mr. Hillman had completed his fifth year. There was no thought of trying to keep him beyond the extraordinary fifth year at Greenville. Congregation, preacher, and Bishop at that time were committed to the itinerancy of the Methodist ministry.

Appointed to succeed Hillman at Jarvis Memorial was Dr. Gilbert R. Combs. During the first year of Comb's pastorate the balance of the educational annex (the final \$12,500.00 and accumulated interest) was paid. Able leadership of the drive to raise the debt was provided by Herbert Waldrop. The pastor took the initiative to have the church roll purged of all persons deceased or who could no longer be located. It had not been done before. A storm of protest arose. The protestors declared they feared someone removed in error might be offended. Finally, at a quarterly conference a committee presented a carefully prepared list of 142 names to be purged of persons they were unable to locate; it was done. Only one person was erroneously removed. When her name was restored, she was fully satisfied. That left 1,001 members. The name "erroneously" removed was that of a lady who after moving to Raleigh had changed her name through marriage but had not informed the church. She had moved away 25 years previously. During that time she had never paid a pledge or at-

tended a service here or in Raleigh. But she wanted her name kept on the roll; it was.

Dr. Combs had difficulties because he took an uncompromising stand against alcoholic beverages. The 1785 Annual Conference, the first following the organization of the Methodists at the 1784 Christmas Conference at Lovely Lane Chapel in Baltimore, was held at Green Hill's home near Louisburg, North Carolina. That session had had a rough time, Bishop Asbury wrote. He had insisted that the church adopt a definite stand for the freedom of slaves and total abstinence from alcoholic beverages. It made Methodism far from popular then. When Nash was in Greenville, from 1877 to 1881, he showed where Methodism stood. He fought against great odds for prohibition.

During the 1934 campaigning for ABC stores, the Jarvis Memorial Philathea Class invited a layman of the church to speak on the issue. He was a known dry. He had spoken on the same issue a year before and received much applause, commendation, and support. But in 1934 a similar speech elicited almost no favorable comment, and no commendation or support from the same class. They just forthrightly said they believed Pitt County must have ABC stores or lose the tobacco market.

Greenville Methodist homes in the nineteenth century practiced teetotalism. Wine was not even served at weddings. Robert H. Wright, a leading member of Jarvis Memorial at the time, in 1918 successfully led Pitt County into voting for prohibition in the fight to amend the United States Constitution. That was the only time Pitt County has ever voted dry before or since.

A 1934 North Carolina ABC law provided that counties could let their citizens vote whether they would have ABC stores to sell liquor. Gilbert Combs,

the pastor of Jarvis Memorial at the time, fought the option publicly. Some of his congregation did not support his position. Talk among the congregation at the time cited the need for ABC stores to protect the local tobacco market. As the Ladies' Class said, if Pitt County did not have them, farmers would take their tobacco to neighboring counties that did. The General Conference abandoned traditional teetotalism at their 1972 sessions. This action was taken to make the issue of alcohol consumption an individual preacher's decision with his God.

Prior to the ABC hassle Dr. Combs had initiated and brought about making scouting in Pitt County a district in the East Carolina Boy Scout Council. Since then scouting in the county has been on a firm basis and has grown enormously.

Each of his three years Dr. Combs held revivals or special preaching services with guest preachers doing the preaching. One year the guest preacher was Bishop MacDowell. Needless to say, the revivals were not the "fire and brimstone" variety. That disappointed some in the local church. That each service was a deeply spiritual experience for those attending was not enough to prevent some criticism that the Bishop's style was too intellectual. Acceptable or not, at Annual Conference in 1936, Jarvis Memorial reported a membership of 1,195 — a total of 194 additions since the purging of the roll.

In 1936 the North Carolina Conference Women's Society of Christian Service, as the Missionary Society was then named, established a student center at East Carolina Teachers College. The first worker appointed to serve ECTC students was Miss Zoe Anna Davis, a deaconess. She was paid by WSCS. Two rooms with the rent paid by Jarvis Memorial were secured in a home in front of the college — in fact, the

home sat on the present site of the Methodist Student Center, the northeast corner of Fifth and Holly Streets.

The members of the Board of Stewards were unclear concerning how much more financial responsibility would devolve upon them. It should be to their credit that they accepted the idea of a student center on its merits with no clear-cut notion of the cost to them or its precise aims. Only after Miss Davis was set up on Fifth Street and could herself explain the project did the Board find they were not to pay her wages. Jarvis Memorial was expected to pay only the rent. The function of the student center was to establish a Methodist Church relationship with Methodist students on the ECTC campus.

Miss Davis' wages were paid by the Women's Society of Christian Service at the conference level. Adequate funds for operating expenses, other than wages and rent, came from individual Women's Societies of Christian Service located in eastern North Carolina.

Later Miss Davis moved to a tiny house on Holly Street in order to achieve a more homelike atmosphere for interested students. It was much more attractive. When the students began to come in large numbers, the center was moved to occupy a larger house on the corner of Fifth and Holly Streets — the one she had started in with two rooms. So successful was the work of the Wesley Foundation that the present modern brick structure was erected at the cost of \$125,000.00, financed by the Annual Conference. A home next door was bought to expand the center. At some point in time direction and financing have been assumed by a Regional Commission. A local committee has immediate supervision, under a Regional Commission.

Miss Zoe Anna Davis stayed from 1936 to 1940.

Then came Miss Elizabeth Tittsworth from 1940 to 1943. In 1943 Miss Mamie Chandler came and stayed until 1962. She was followed in 1962 by Reverend James L. Hobbs. He resigned in 1969, being replaced by Rev. Dan Earnhardt, who is still director in 1978.

One innovation initiated by Miss Chandler was having the University Student Sunday School Class held at the student center. That idea met with little success. Jarvis Memorial's University Class since then has reached few students.

The youth at Jarvis Memorial have always been a chief concern. In 1932 Miss Ruth Henderson was retained by Jarvis Memorial as a youth worker to provide a more effective program for the youth of the congregation. That full-time church youth worker was dispensed with in 1936. The next such worker was Miss Helen Zekiel, who started in 1941 during Reverend George W. Perry's pastorate. Miss Zekiel, a fine musician and a young lady with a buoyant faith, contributed richly to the esthetic and spiritual lives of the youth. Miss Lorraine Weaver was hired next to do both youth and secretarial work. Since Miss Weaver, there have been a number of young ladies with varying degrees of training retained to work with the church youth. Miss Ramona Rouse served most effectively until she resigned to become Mrs. Ralph Tucker. Following Ramona as Director of Christian Education came Mrs. Betty Anne Bedsworth, who served as youth worker while her husband did his military service in Europe during World War II. Since Mrs. Bedsworth, most of the youth workers have made only brief stays. Most were young and just out of college. A partial list is as follows: Peggy Brown, Margaret Rose Powell, Nancy Wike, Kay Sugg Batchelor, Diana Harrison, and in 1966 Miss Anna Critcher and Mrs. Barbara Barnes. Miss Harrison, Miss Wike, and Mrs.

Barnes were fully trained directors of Christian Education.

As soon as Reverend Combs saw the educational annex debt paid in 1934, he suggested and urged that Jarvis Memorial build a more suitable parsonage. He pointed out the faults in the one on Eighth Street in which he was currently living. No enthusiasm greeted his suggestion. Mostly, there was objection to Combs' pushing. What they mumbled was, "The parsonage we have is good enough. What the preacher wants is a palace. Whoever heard of a church having a parsonage better than the homes of most of the congregation?"

Due to the negative attitude of the Board of Stewards, when Combs would tell them of the perfectly obvious faults of the existent parsonage — such as the leaky roof, bad floors, and unsatisfactory plumbing — the congregation would be critical of him. A written report from the church trustees confirmed Combs' statement about the poor condition of the parsonage. No one seemed to want to accept the true facts.

The objection to the idea of building the new parsonage derived primarily from prejudice against Combs. As soon as the church spent a sizeable amount of money on repairing the sanctuary sills, agreement was reached to build a new parsonage. J. Key Brown was chairman of the Church Upkeep Committee during 1933-1935. He reported that he had found dangerous damage by termites to the sills under the church sanctuary. He asked that several hundred dollars be provided to correct the condition. The fact that Brown had gone to the trouble to crawl on his belly all under the sanctuary and examine the timbers in detail did not faze the members of the Board of Stewards. No action was taken. But at the next meeting the Board of Stewards faced the facts. The money was

appropriated for taking care of the sills. At the same Board meeting the new parsonage need was presented again, and building a new one was agreed to.

The Bishop removed Dr. Gilbert R. Combs from Jarvis Memorial at the end of three years upon the request of the Pastoral Relations Committee. To help soften the blow to the pastor of an abbreviated tenure, everyone joined in giving a testimonial dinner. Encomiums of praise were heaped upon him, his wife, and his children in appreciation of what they had meant to the local church and the community at large.

To follow Dr. Combs at Jarvis Memorial came Reverend T. M. Grant, a highly talented preacher, a very personable man, and a consummate executive on the local, district, and conference level. He was the most important and distinguished clerical leader of the North Carolina Annual Methodist Conference next to the Bishop. He was the Bishop's right arm.

The new parsonage on Tenth Street near the college was completed after Grant arrived. He had to live briefly in the Eighth Street parsonage. The new parsonage was a credit to the church for it was a two-story brick house of modern design, with all the modern conveniences and tastefully furnished by the ladies of the church.

In the pulpit Grant preached powerful, effective sermons with much feeling and eloquence, but he never used a manuscript or notes. There was a big congregation every Sunday. It is a wonder he had time to develop such fine sermons in view of his pastoral duties and a heavy load of conference-level functions assigned by the conference and the Bishop. The conference duties did preclude any great amount of home visiting, a condition which displeased some of the congregation.

During Reverend Grant's pastorate the 1939

Methodist Unification Conference met at Kansas City, Missouri, for the organic union of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Grant was a delegate to the Uniting Session from the N.C. Annual Conference. Bishop Hughes presided, and Hughes' sense of humor saved many occasions when emotions boiled up. He had preached in Greenville at the 1931 Annual Conference. The stickiest problem was the disposition of the Black Methodists.

It seemed the problem was insoluble. At one point the floor of the conference was noisy and almost chaotic. Grant's friend, Carl H. Fowler of Christ Church in New York City, "got the floor." Fowler was an unusually tall, distinguished looking, white-haired New York attorney. He had great love for Methodism. He got the chairman's attention when he had climbed on a chair to get his six-foot-three frame higher, and to the top of his lung power he raised his booming voice.

John R. Mott had an idea on how to deal with the problem on which the conference had bogged down. He had been unable from his seat on the floor next to Fowler to get permission from the chair to mount the rostrum. Fowler's effort had been to get the floor for Mott. Then Mott went to the rostrum and offered his motion, proposing the creation of a Central Jurisdiction for the Black conferences. The Central Jurisdiction idea was adopted; unification then followed.

Fowler, subsequently, while visiting Wyatt Brown in Greenville, told about the incident. He related how Mott and Grant supported him as he teetered in the chair yelling for Hughes' attention. Grant never mentioned it.

Following the Unification Conference Grant returned to his pastoral duties. He apprised his congregation that the church name henceforth was simply

Methodist Church. The modifying "episcopal," "protestant," and "south" had been eliminated.

Grant's pastorate at Jarvis Memorial continued for five years. Grant left a membership of 1,224. While in Greenville he served one year as president of the Greenville Rotary Club. Next to fill the pulpit at Jarvis Memorial came Reverend George W. Perry. He arrived in Greenville in December 1941. His second year had just been started in 1943 when he was found dead of a heart attack in the pastor's study at the church.

When Perry died, there could have been a few awkward weeks without a pastor until the Bishop could appoint someone to finish out the conference year. But Kinchen W. Cobb, chairman of the Board of Stewards and one devoted to his church, gave his time and effort to keep the church program underway as well as anyone could. He was assisted by Miss Zekiel, the youth worker, in every way she could.

Fortunately for Jarvis Memorial there was a young preacher who had been working with an orphanage of the church and had become available for assignment to a congregation. Robert W. Bradshaw was his name. He was already widely known. His conference-wide youth work meant the young people of Jarvis Memorial already knew him fondly as "Uncle Bobby." During the ministry of Bradshaw (1943-1948), Jarvis Memorial developed to its highest point yet — in enthusiasm, outreach, loyalty, and number of members involved. Over 650 members were added. Attendance at church and Sunday School overflowed the facilities.

One physical innovation introduced was the putting into the sanctuary many huge exhaust fans to relieve worshipers of the excessive summer heat. Annual Conference was entertained again in 1948. Mission Sunday Schools in the rural sections of the county

were started up again. Visitation evangelism was effectively and extensively used to win the unchurched and the unsaved. Bradshaw's spiritual leadership was dynamic. In fact, he told his official Board that he wanted to take care of the spiritual aspects with their support but would leave the rest to the laymen.

Reverend Bradshaw had arrived while the congregation was still deeply saddened by the sudden death of the beloved George W. Perry. But the hearts of his new people quickly turned to him. He worked hard to get the church spiritually alive. The pace completely exhausted Bradshaw by the winter of the first year. Several individuals donated the necessary funds, and the preacher and his family went off for recuperation in Florida in the middle of the winter to regain his physical strength.

Dedicated, able, and inspired laymen have long been a trait of the Jarvis Memorial congregation. Bradshaw had spoken to his laymen in official sessions and personally about their duties and obligations. The laymen met the challenge of his absence. All activities functioned just as well while he was away. Loyal laymen and laywomen gave of their time and effort. When Bradshaw returned, the lay leadership continued their efforts and have continued to take the initiative in their sphere ever since.

With the growing membership and the program functioning admirably, Bradshaw approached the Board of Stewards to ask for secretarial assistance. He explained that too much time was consumed by the office work. Miss Zekiel, the director of youth work, was carrying on a fine work with the youth, but she lacked secretarial training. She was released, and an experienced youth and office worker, Miss Lorraine Weaver of Greensboro, was hired.

Already Jarvis Memorial felt the need for an as-

sociate pastor. The Board began each year to include the salary for an associate pastor in the budget. The District Superintendent, when asked to provide an additional pastor, inevitably rejected the church's request. The Bishop said that none was available and that Jarvis Memorial ought to establish another Methodist Church in Greenville. The idea of another Methodist Church took root, but no action was taken. It was an idea for study.

Most local members seemed to prefer a single large Jarvis Memorial. Also, many of the preachers in the conference who had witnessed the financial struggle of the small churches during the 1930's depression felt that the larger churches, in many instances, had had to utilize their greater concentration of resources to subsidize the smaller churches. Some small rural churches had suspended during the depression due to a lack of resources. The Winterville Methodist Church was sold in the 1930's and the congregation added to the Ayden Church.

During the 1943-1948 period Jarvis Memorial enjoyed phenomenal growth. The Women's Society of Christian Service increased to 305 members; the Sunday School had 940 members enrolled; the church membership grew to 1,712. The sanctuary was filled to overflowing every Sunday morning. Over 125 youths came every Sunday evening for Youth Fellowship.

The biggest membership increase at Jarvis Memorial came from the visiting and preaching of Bradshaw with a big boost from visitation evangelism in 1945. The Methodists joined in with a city-wide religious census followed by a simultaneous community-wide interdenominational visitation. Bradshaw's leadership of the Methodists for that program made it a deep spiritual experience for his visitors.

Every home in Greenville had been visited for the religious census. Each denomination had covered a specific section of the city. Each home filled out a card showing:

1. The names and ages
2. Member of which local church
3. Member of a church elsewhere
4. Not a member of any church
5. Which local church was preferred

Then came the interdenominational visitation evangelism campaign. It ran for five nights. Each church was given the cards which the signer indicated was preferred. Teams of visitors came from each church. All the visitors and pastors met together for dinner each night, during which time they received instructions and inspiration. After dinner each met with his church's pastor when each team was given four cards to visit. The evening ended back at the church where each visitor reported to his pastor.

To recruit his teams Bradshaw had used a low-key approach. Thirty teams volunteered. Most of the laymen and laywomen accepted their role just because they had been asked by Bradshaw to help. They had only the sketchiest notion of what they were going to be involved in. As some of the volunteers arrived for the first evening they experienced deep misgivings. All felt entirely inadequate to speak to people about accepting Christ as their Savior. Nothing but their previously elicited promise to Bradshaw impelled them to go to the dinner, much less to set out the first evening.

When "Uncle Bobby" met with his teams briefly after the dinner for handing out assignments, he assured them that neither he nor anyone else doing the visiting thought himself adequate, but that each by enlisting was just willing that the Lord might use him.

Then he prayed for God's guidance for each visitor and sent the teams on their way. Each team was advised to pray before entering a home.

The reporting of visitors' experiences was the most moving part. Everyone was amazed at what had occurred. A few visitors related their experiences to the whole meeting. All denominations had equally as rewarding experiences during the five nights.

Through their own prayers and the inspiring leadership of their pastor, the Methodist laymen and laywomen had gotten the decisions of many persons to accept Christ as their Savior and to join the church for the first time. Others responded to the teams' visits by moving their membership to Jarvis Memorial from Methodist Churches in other towns. The whole Methodist congregation felt the impact from the glorious spiritual experiences of the visitors.

Those coming by certificate from Methodist Churches in other communities were recognized the Sunday morning following "visitation." In the afternoon of that same day Jarvis Memorial received into membership over 150 of those visited who had made original decisions to accept Christ. There is a picture somewhere of Bradshaw and the huge class of new members taken into membership that afternoon. On the following Sunday others who had not even been visited joined, having felt the spiritual surge.

The visitation evangelism experience set Jarvis Memorial "on fire for the Lord." To extend the influence of the church Bradshaw recruited teams to hold mission Sunday Schools in the rural areas around Greenville. Leaders like Ed Ratcliffe and Johnnie Overton served. One was started at Penny Hill in a doctor's old office, built in the late 1860's. Other members, including J. W. Overton, began holding a worship service every Sunday morning at the North

Carolina Prison Stockade across on the north side of Tar River.

The impact of visitation evangelism was shared with a neighboring Methodist Church. Upon invitation a team of visitation evangelism workers from Jarvis Memorial was sent to the Bell Arthur Church. The team instructed and led that congregation in a visitation campaign. The results were an increase in membership and a renewed spirit of purpose. The two laymen were W. F. Young and Wyatt Brown.

The Jarvis Memorial sanctuary and educational annex auditorium were bursting at the seams with overflowing 11:00 Sunday morning attendance. Those who wished to worship at the morning service had to come thirty minutes early to get seats. The Sunday School was overcrowded also. One boys' class of the Sunday School had to be conducted in a toilet. Another used a stair landing. Obviously, more facilities were needed. Would the needs of the church be met?

The need for more Sunday School facilities had been pressing for some time. The church had bought a house and lot on Greene Street behind the educational annex. Makeshift arrangements in the house provided some room for the Primary Department classes. The lot next to the one already owned on Greene Street was bought next. Then, when the need for an expanded sanctuary loomed, the I. F. Lee property was acquired. The I. F. Lee property was next to the other two lots. The church property now stretched from Washington to Greene Street, the same width.

In 1947 Jarvis Memorial began to plan for the future. Some thought it was time to create an additional Greenville Methodist Church. Others felt the present location was unsatisfactory. Expanding would cost more than building a new structure. Parking was a

problem. There was the consideration of the increasing distance to the homes of members as the downtown business section expanded. Homes were being built increasingly farther out. The chief issue was whether Jarvis Memorial would commit to being a downtown church.

Many considerations evolved as the church officials looked into the matter of extensive expansion. The Board of Stewards appointed a committee to make a thorough study of the situation, evaluate all the factors, and bring a comprehensive plan for action. The committee was composed of Sam Underwood, Jr., chairman; Mrs. J. B. Kittrell, Howard J. McGinnis, N. O. VanNortwick, Jr., and J. H. Rose. It was called a "Survey Committee."

The report and recommendations of the committee were presented to the Official Board on November 1, 1947. After a statement of their findings as to possible future trends and resultant needs, the report posed four alternative plans with the committee's evaluation of each.

"Plan One" proposed immediate remodeling the existent education annex. "Plan Two" proposed selling the present site and buildings, purchasing a roomier site, and constructing new facilities. "Plan Three" proposed the creation by Jarvis Memorial of another Greenville Methodist Church, transferring some membership and providing liberal financial support to a new congregation. "Plan Four" proposed commitment to be "a downtown church" and to proceed with a two-phase enlargement of existent facilities. The first "phase" would consist of the enlargement of the sanctuary to hold 800, to be followed by a three-stage expansion of the educational plant; it also recommended the construction of a new additional

education building, the remodeling of the existent one, and the adding of a chapel.

Discussion of the four plans was minimal since the survey was so thorough and comprehensive. The issues were clearly drawn. The "fourth plan" was adopted. Then much discussion did occur as to whether to build the sanctuary first or the first educational stage — a new adequate building in addition to the educational annex. Building both at once appeared to be too ambitious.

The adults had adequate Sunday School space. They knew only by hearing of the dire need of more space for the children and youth. The adults were more keenly aware of the inadequacy of the church sanctuary. However, when the needs of the youth and children were presented, it was decided to build the additional educational facilities first. Such consideration for the youth has been one of the fine traits of Jarvis Memorial that have characterized the congregation through the years.

For some time the church had been looking forward to engaging in some post-World War II construction. The post-war high costs had discouraged any action thus far. Some funds had been accumulated by the stewards in anticipation of such building. Adoption of "plan four," with priority on educational facilities, found the Official Board in no mood to build without the funds in hand. They had adopted a resolution during World War II that the money for any building must be in hand to start. No building was started, but great effort to raise the money was engaged in. They loved their church. "Debt had destroyed the congregation's morale twice in the past."

Illustrative of the fine supportive spirit in the Official Board was an incident which occurred during the

pastorate of Bob Bradshaw. Bradshaw was preaching sermons stirring people to give to the building fund. Following such appeals money was put in the plates and frequently a valuable piece of jewelry — a diamond ring or brooch.

Annual Conference was convened in Elizabeth City late in November 1947. Bradshaw had served as pastor at Jarvis Memorial for four years, which was the maximum term in those days. But due to his enormous popularity with the whole congregation, the church wanted him returned for another year. The Bishop had on a few occasions let preachers stay more than four years at the bigger churches. Since Jarvis Memorial was one of the more important churches in the conference, the congregation felt justified in wanting Bradshaw back for a fifth year.

During the November 1947 Annual Conference, word reached Greenville one night about 10:00 that Bishop W. W. Peele did not plan to return Robert W. Bradshaw for a fifth year. Upon learning of this, a self-appointed, concerned committee telephoned every member of the Board of Stewards about the situation. They told members a meeting had been called for 11:00 that same night. Even Board members not usually seen at a regular Board meeting, as well as the faithful, were present. Obviously, the Board members were deeply concerned that Bradshaw was not to be sent back. At that emergency, emotion-packed meeting, it was quickly agreed that every man there who possibly could would drive the next day to Elizabeth City as part of a delegation to importune the Bishop to return Bradshaw.

When the Greenville delegation confronted Bishop Peele, he reluctantly agreed to make an exception from the four-year limit for Jarvis Memorial. On the floor of the Annual Conference a few minutes later,

when the Bishop spoke of the presence of the huge Greenville delegation, he warned he would not be intimidated by large or small delegations about appointments. The Greenville delegation rode back home quite happy with the results of their efforts. Some even hoped for perhaps more than a fifth year, and said so.

In November 1948, climaxing Bradshaw's fifth year, Jarvis Memorial entertained Annual Conference again for the fourth time. The local church had on its roll 1,750 members. The Sunday School had a membership of 1,109. There was a large, active Women's Society of Christian Service. Entertainment of the conference was well organized and each committee did a good job. All lunches and dinners were arranged for at commercial establishments or with ladies' organizations of churches of other denominations wishing to earn money. All such meals were paid for by the Annual Conference. Sleeping accommodations in the homes of the congregation were more difficult to secure in 1948. Since entertaining Annual Conference in 1931, members in Greenville had reduced the size of new homes because of the effects of the 1929 Depression; in fact, few homes were built for large families. However, with the cooperation of other denominations in town and of the Methodist congregations of neighboring towns, all the lay and clerical delegates were accommodated.

Difficulty arose, however, in securing the reappointment of Bradshaw for an unprecedented sixth year. Even among those in the local congregation who loved Bradshaw very much, there were some who had believed that the four-year limit ought not to have been violated by returning Bradshaw for a fifth year and were even more opposed to a sixth year. A few objected for other reasons; for instance, some did not

want Bradshaw back because they thought Bradshaw acted "too holy."

The Board of Stewards had voted for the return of Bradshaw, but had apprehensions about a few who they knew were opposed. The ones who opposed had not voted. In those days appointments were still not final until read by the Bishop to the conference on the afternoon of the last day. Rumors of appointments usually were all that got around during conference. Repeated rumors that Bradshaw would be returned to Jarvis Memorial had passed along the grapevine Monday, Tuesday, Wednesday, and Thursday.

Since the bigger churches' appointments were usually settled first, according to the wiseacres of the conference, it began to be assumed by everyone by Thursday that Greenville would get its preacher back for the sixth year. It was a known fact that the delegations from Edenton Street in Raleigh, St. Paul in Goldsboro, Trinity in Durham, and Duke Memorial in Durham had all been reassured enough about who their preachers would be that they had already returned to their home towns by Thursday.

Suddenly, on Friday afternoon the rumor came zooming over the grapevine that Bradshaw was being moved to Wilson and Leon Russell, scheduled for St. Paul, was being appointed to Jarvis Memorial. On being approached immediately in the pastor's study, Bradshaw declared in a quivering voice that he himself had been officially notified only a few minutes before of being sent to Wilson. It was done without the customary consultation between the Bishop and preacher. Bradshaw indicated by his manner and his statements that he was shocked that he was to be moved. With his characteristic Christian readiness to forgive, he calmed himself and vouchsafed that he knew the names of the persons who on a self-

appointed mission had gone to see the Bishop in Rocky Mount just days before conference to have him moved. He insisted that he considered each of the men who had sought his removal a dear friend whom he loved.

The rumor on the floor of the conference of Bradshaw's removal had been accompanied with the further information that he would be replaced at Jarvis Memorial by Reverend Leon Russell, who until Friday was slated to return for his sixth year at St. Paul in Goldsboro. The delegation from St. Paul had left the conference on Thursday night, after having received assurances that Russell was being returned to St. Paul. They were back at conference Friday night upset and disappointed over losing Russell. At the reading of appointments on Sunday afternoon Bradshaw was sent to Wilson, and Russell was appointed to Jarvis Memorial.

CHAPTER XVIII

A Second and Third Methodist Congregation

Russell came in November 1948 and quickly won the love and respect of the Greenville congregation. His sermons were of the highest order in structure, theology, and spiritual inspiration. He visited everyone. He was an excellent administrator. The first of each conference year he provided each member of the congregation with a mimeographed copy of the church's program for the whole year. With keen discernment he saw what needed to be done and worked effectively with such adroitness and subtlety that it was done by the church leaders.

He focused immediately upon the fact that the building program had not progressed beyond a proposal and money-making efforts. It was dividing the congregation. He wanted the church to get started "laying bricks." He quickly discovered the plan for building had been purposely delayed by those who were determined not to build until all the money was in hand. They thought a debt would dampen the church's mood. However, fine Christian leaders of the church like K. T. Futrell, Dr. F. P. Brooks, and R. R. Taylor urged the immediate building to fill the needs of the children of the current generation. They urged the church to borrow the money with faith that God would help. The opportunity to serve the present generation of youth would be lost. Russell's opinion, privately, was that the money would be forthcoming

when the congregation saw progress on the building. Construction was started early in 1951, the same year in April East Carolina Teachers College became East Carolina College with an expanded role in higher education in North Carolina.

Construction plans had been drawn. The building and furnishings were to cost \$180,000.00. Provisions were made for two stories and a basement. A passageway was to connect the old education annex with the new. The new building was to be the same width as the old annex and lie directly behind it, so located that it would leave the area immediately behind the sanctuary unobstructed so that any expanding of the sanctuary would not be impeded.

During the period of construction Russell preached a series of sermons that subtly and effectively inspired contributions for the building fund. Money came in, but not fast enough for those who had wanted the money in hand before starting to build. "Every-Member" canvasses of the congregation for funds were held periodically to speed up donations.

One Sunday, when the building was in its final stage of construction, a final "Every-Member" canvass was held. A Sunday afternoon was designated for the solicitors to fan out through the membership. The amount collected was pitifully small — a few hundred dollars when several thousand was needed. Leon Russell was approached by a concerned member about the lack of success of the last "big push." The pastor did not seem upset at the limited amount raised. He confided to his close friends that he had expected no more from the "Every-Member" canvass. He assured them that the balance would be forthcoming instantly. One week later every penny was in hand, completely confirming Leon Russell's judgment of the behavior to be expected.

An amusing incident occurred to two of the canvassers in that final unsuccessful "Every-Member" canvass. The solicitors had gone out in two-men teams. The team which had the amusing encounter called on a Methodist home in what was at that time the most exclusive residential section of Greenville — Rock Springs. It was with misgivings the team mounted the front steps of that home. They thought families of such wealth usually were solicited by some of the more prestigious members of the Board.

When the front door opened, there stood the widowed grandmother. The solicitors bluntly said they were there for the building fund. Smiles and encouraging words of approbation for the building program came in response. The visitors were invited in to have a seat while a check was being written. The canvassers were assured, as they entered the living room, that their coming had been looked forward to and that a donation would be forthcoming in the names of her recently deceased spouse, her child, and her grandchildren. Off she went to get a blank check and to get it made out for her donation to the church building fund.

The canvassers sat joyfully anticipating a check of liberal dimensions. Their pulses raced with excitement, and smiles wreathed their faces. They twitched in their chairs for they could hardly contain themselves. They had come up to this last card depressed about the prospects for the solicitation. They had made stops at several homes in fulfilling their assignment and had secured up to this point a total of only \$25.00. When the good lady came back in the room and tendered the check, they did not dare look at it then. Instead they carefully folded it. They thanked the bountiful lady profusely, and she glowed in the aura of their gratitude. Out on the street in their

parked car they took a peek before driving off. The check was for \$3.00!

In the spring of 1951, while the annex was in the final stages of completion, the pastor had advised the church that he would like to be away all the upcoming summer, having been delegated by the Bishop to attend a world-wide conference on missions in Europe. The Official Board gave the pastor a check and a leave of absence. Reverend Langil Watson, a personable, able, recent Duke Divinity School graduate, was secured to fill the pulpit during the summer absence of Russell. Young Watson filled the pulpit during the summer months with poise, eloquence, and able advocacy. Due to the quality of the supporting lay leadership, he encountered no difficulties with the church program. The young preacher won the admiration, respect, and affection of the entire congregation.

Leon Russell had that rare combination of talents which enabled him to come back from Europe and take up his role again smoothly and successfully. At Annual Conference in November 1951 Russell was returned for his fourth year. A membership of 1,842 had been reported at that conference. Of that number a total of 334 had been categorized as "inactive" members — unknown and unlocated persons — to be purged from the roll in three years, according to the provisions of the "Discipline."

Enthusiasm was high when Leon Russell returned for the fourth year. Jarvis Memorial was being spoken of in conference circles as comparable to the best in the conference. Several Jarvis Memorial laymen held important Annual Conference posts: R. R. Taylor, Kinchen Cobb, J. H. Waldrop, S. B. Underwood, Jr., and J. H. Rose. Jarvis Memorial always paid the full amount apportioned by the Annual Conference for

World Service — \$2,500.00 in 1951. It was always more than their proportional part. By so doing, other churches were challenged to accept at least their proportional part. Russell urged Jarvis Memorial to add the amount of \$600.00 a year to World Service for foreign missions. The church put it in the 1951-1952 budget. Support of foreign missions prior to that occasion had always been left to the Women's Society.

The congregation continued to overflow the sanctuary every Sunday. The sanctuary held a few over three hundred. Six hundred more sat in the old educational annex auditorium. Some who came could not be accommodated. Few of those sitting in the annex could see the preacher in the pulpit — only those in the front rows. Some in the annex could not hear him, for there was no public address system. The folding chairs in the annex made a terrible rumbling noise every time the congregation stood for hymns or prayers. Needless to say, such chairs afforded little comfort for sitting through a service. The most disturbing aspect was that some who came were turned away because there were no seats. The aisles of the sanctuary were filled with chairs every Sunday in defiance of fire laws.

The new education building was completed, paid for, and in use. A combined consecration and dedication service for the new facility was solemnized on Sunday morning, February 3, 1952, at the 11:00 service. It had been a highly successful venture in faith.

Some at the time could not forget the need for provision of adequate and suitable sanctuary facilities. But the Sunday School, at least, had adequate, modern facilities except for the Junior and Senior High classes. They were still using the 1922 annex. Under the inspired, able leadership of the General Superintendent of the Sunday School, J. H. Rose, the

educational program in 1952 was functioning enthusiastically and effectively. Attendance overran the expanded educational facilities. The Methodist Youth Fellowship was carrying on a full, active program. A director of Christian Education was employed from time to time when one was available. But laymen and laywomen carried on when no director of Christian Education was available. Mrs. W. H. Taft and Mrs. J. H. Waldrop served faithfully and effectively as counselors.

Night worship services were held every Sunday during Russell's pastorate. In the summer, city-wide interdenominational services were supported. Wednesday night prayer meetings every week were a spiritual blessing for those few who attended.

To utilize the potential leadership more fully, the local congregation adopted some innovations. The leadership of the church had been aware for some time of the lack of involvement of many able members in the leadership of the church. To provide more opportunities for more members to share their talents, the Board of Stewards initiated a "Rotation" plan on May 9, 1951. The number of members of the Board of Stewards is governed by the "Discipline" to be a certain proportion of the membership. Since the earliest days in Greenville, once any man was elected to the Board it seemed he continued for his lifetime. Some men who had been on the Board for years and had not attended a meeting in all that time or helped with the work of the church would have been highly insulted if they had not been re-elected each year. It must be kept in mind that some of the inactive stewards, though unwilling to do church work, were usually liberal givers to the budget, precluding any drastic action about such inactive Board members.

By adopting "Rotation," the Board instituted a plan

whereby one-fourth of the stewards rotated off the Board each year. The one-fourth rotated off became eligible for re-election after twelve months off. Thus, one-fourth of the membership of the Board was to be appointed each year. "Rotation" greatly broadened participation in the church's leadership base.

Another innovation was initiated a few years later by the laymen. It was adopted July 5, 1955. To broaden involvement in church leadership even further, they adopted a rule limiting to four years the maximum term for anyone who was elected to office by the quarterly conference.

Due to Russell's urging, another innovation in the early 1950's was adopted — the election of a woman to the Official Board. Mrs. W. E. (Annie Lee) Hooker was the first woman so elected. Shortly after Mrs. Hooker's election, Mrs. J. B. (Elizabeth Hinton) Kirtrell was elected a member of the Board of Trustees. He was concerned that no woman served on either Board. Since those two, women have grown to constitute a large per cent of the total number of trustees and stewards. The ready acceptance and expansion of women as church officials demonstrate another indication of the intelligence and sensitivity of Jarvis Memorial. (The names of the Presidents of United Methodist Women at Jarvis Memorial, 1938-1976, are provided in Appendix E, p. 194.)

The city of Greenville in 1952 had grown to number 16,500. The East Carolina College student body at the same time was growing rapidly due to the expansion of the curricula and facilities under the new president, Dr. John D. Messick. A veritable flood of World War II veterans came to East Carolina College financed under the G. I. Bill. The town also had felt the impact of the DuPont Plant being built near Kinston. Gov-

ernment crop control and support of agricultural prices kept the local farm economy healthy.

Jarvis Memorial was so large that the pastor carried a monstrous load and could hardly visit all the shut-ins and the ill, much less make ordinary pastoral calls. How Russell got it all done no one knew. For years the Board of Stewards had been asking the District Superintendent to appoint an associate pastor. Each such effort had found the conference executives rejecting the request. They urged the organization of another Methodist congregation in Greenville.

The idea of another Methodist congregation in Greenville had been neglected for some years. But it appeared that the Bishop was not going to help ease the load of the overburdened Jarvis Memorial pastor until another church was organized. Discussion of organizing a new congregation reopened debate on moving the present church to a residential neighborhood, despite the adoption of the downtown resolution in 1947. While the debate continued, a committee was appointed, headed by Dr. Howard McGinnis, to survey the city to find who would join and the location of the best site for a second Methodist congregation. His report indicated that expansion of the city was to the west. A site in the Pitt Memorial Hospital section was indicated. He found that many people living out that way of some other denominations indicated a willingness to join a Methodist Church if one were located in the neighborhood.

Immediately Jarvis Memorial budgeted \$1,000.00 a year to be given in support of the new congregation. The new congregation grew rapidly. How many finally joined from the mother church is impossible to determine. But by 1954 they were ready to build their own facilities.

The James Brown family (Mrs. James Brown, Mrs. Ellie Brown Tolson, J. Key Brown, James Brown, Jr., Garland G. Brown, Lalah Brown Watts, and Harry M. Brown) gave St. James some choice lots lying at the corner of East Sixth Street and Forest Hills Circle Drive. Obviously that was in the eastern part of the city. But further study during the first year of St. James had revealed that the eastern section was more promising for the new church. These circumstances explain the gift of a site by the Browns.

On February 27, 1955, St. James, with 326 members, completed their new church. It was a classroom and fellowship hall. The fellowship hall was to be used for Sunday morning worship services for the time being. Financing had been accomplished by issuing bonds. Many members of Jarvis Memorial bought bonds and then gave them to St. James as a donation.

St. James developed into a strong congregation. Besides a full program and the usual benevolences, the church supported a missionary in Puerto Rico. In 1966, with 901 members, they built a beautiful sanctuary and adequate educational facilities. Then, in 1966, they sponsored a third Methodist congregation in Greenville — Holy Trinity Methodist Church. Jarvis Memorial furnished members and liberal financial support to the new church.

It is necessary to drop back in time, for the Annual Conference in 1952 has significance. Leon Russell had served Jarvis Memorial for four years. The Bishop had told Russell he wanted him to become a District Superintendent. Serving a pastorate was Russell's preference. There was some opposition to Russell in the local congregation. Apparently that segment of the congregation liked the Bishop's plan. Word that Russell, in fact, was to be moved reached Greenville during conference. The church's delegate could not

be reached by telephone. Supporters of Russell left immediately for the Annual Conference, then in session at Front Street Church in High Point. A meeting with the Bishop was arranged. A request for the return for a fifth year of their preacher was presented. The Bishop replied, "Jarvis Memorial is a fine church, and they can have anyone they want. I will return Russell though I need him on the District." Then he stated that such an appointment would be a fifth year, and so his last.

CHAPTER XIX

A Peak

Aware that the church would be having a new pastor appointed at Annual Conference in 1953, the Official Board passed a resolution, declaring the imminent desirability of securing the appointment of an able "young" preacher. A special committee was appointed to see to it. The name of William M. Howard was given to the committee. His appointment to Jarvis Memorial was sought.

The securing of the desired preacher involved getting the cooperation of the resident District Superintendent first. When the District Superintendent concurred, committee members went with him to see Bishop Garber twice. The second meeting with the Bishop about two weeks before Annual Conference resulted in securing his promise to appoint Howard to Jarvis Memorial. Garber had abandoned the four-year limit and regularly consulted with local churches on appointments.

Howard's coming to Jarvis Memorial proved to be exceedingly beneficial. He was young, energetic, intelligent, talented, and deeply committed to the service of his God and Savior. His preaching filled the sanctuary every Sunday. Besides the preaching, he married, buried, visited, comforted, planned, turned out the lights after night meetings at the church, mowed the lawn of the parsonage and the church, and trimmed the hedges at both. He was indefatigable. No task was too menial. At prayer meeting, if there was no one to play the piano for singing, he played. He

played the organ at Annual Conferences. He was an accomplished musician. With his urging, church music received more emphasis. It was he who initiated the processional to open the 11:00 morning worship service.

During his pastorate the issue on integration penetrated the local scene. Howard presented his interpretation of relevant scripture. Dr. Howard McGinnis, chairman of the Pastoral Relations Committee, supported him. There was some bitter objection. Howard gave McGinnis a transcript in advance of the race relations sermons. Such practice reduced misquotation appreciably.

There were nine hundred and more attending services regularly each Sunday morning in the 1905 sanctuary. Due to inadequate seating the accommodations were intolerable. The preacher was invisible to about four hundred, and many more could not even hear him. The situation was helped when the pulpit was moved across to the place where the church sanctuary and Sunday School auditoriums met.

When Howard placed his library in the pastor's study, he pointed to some old books and remarked:

This part of my books are here for a second time. They were the library of Reverend W. H. Call who was the pastor of St. Pauls in 1870. His son gave them to me.

Indicative of the dedication of Howard to the service of his Master was the circumstance of his offering to resign one year while in Greenville. He asked the Bishop to move him because he did not think he was at that moment the best preacher for such a great church. He had encountered some opposition and had over-estimated it. Negotiations of the Pastoral Relations Committee at the urging of the District Superintendent convinced him that most of the congregation valued his pastorate. He accepted reappointment.

The Ellington Adult Bible Class had been broadcasting its Sunday School teacher's lesson each Sunday for many years. In 1954 the church started radio broadcasting of the Sunday morning worship service. It has been retained as a way to reach those confined temporarily or permanently by illness and other interested listeners. It has proved to be a valuable medium for Jarvis Memorial.

A continuing program of visitation by laymen was carried on by the Fishermen's Club following the 1946 visitation evangelism campaign until the late 1950's. It was terminated by being replaced. A Methodist Men's Club was organized; the Fishermen group was asked to disband, proposing that the visitation be expanded by utilizing the Methodist Men. The new visitation idea did not work out.

Jarvis Memorial had not participated in an interdenominational tent revival meeting since the 1920's. In 1954 it was proposed by the Pitt County Ministerial Association. Such was not to Reverend Howard's liking, but he dutifully presented the idea to the Official Board as he was asked to do by the Greenville Ministerial Association. It was approved. Eddie Martin and his team came to Greenville and set up a tent. He billed himself as the "Small Town Billy Graham." In fact, he was crude and obvious in his methods, but he got big money into the coffers of the "Eddie Martin Foundation" from Greenville.

He sought the youth particularly. Their enthusiasm for him led to their being amenable to any suggestion he made. At his last service he peremptorily ordered the youth to be loyal and listen to no one except Malloy Owens, pastor of St. James. Following the revival, the youth, under the influence of Owens, rejected recreation at Sunday night Youth Fellowship at Jarvis Memorial. They said they thought it was a sin. Their

worship was held at secret places. Parents complained. With such dissidence, attendance at the Jarvis Memorial Youth Fellowship lost its momentum. The idea was put forward at the Board of Stewards meeting to secure an effective director of Christian Education to "iron things out."

Robert McKenzie was secured as associate pastor with the special assignment to rebuild the youth program. He came in 1955 and was reappointed for another year in 1956. He was the first associate pastor since 1889, when E. C. Glenn was appointed as associate for St. Pauls. McKenzie became useful to the church as the reviver of the youth work. He also preached ably when in the pulpit.

In June 1956 the local church entertained Annual Conference for the fifth time. That was the second time the conference had been held in June. But the sessions were held on the campus of East Carolina College in Wright Auditorium. All the neighboring towns helped entertain preachers and delegates, but dormitory space was available as well.

The conference met in June, with the huge auditorium providing plenty of seating capacity. The June heat, however, was oppressive. Sessions were not well attended by the preachers or delegates. The worship sessions did not seem as worshipful. The conference had met at a Fayetteville church in 1955. Using the college facilities was an experiment. The large number now attending Annual Conference precluded sessions anywhere but in the few largest churches or on college campuses. The local church provided the 1956 delegates with ushers and cold lemonade.

Jarvis Memorial had been aware since 1947 of the need for a larger sanctuary. Since the 1947 survey of church and educational facilities, the need for a larger

sanctuary had been known to all. The educational needs had been provided for first in 1952. But five years had elapsed with no sanctuary expansion. The need for a new sanctuary became more agonizingly obvious each Sunday that passed. Any mention of building inevitably renewed the debate of what was best to do: a whole new church at a new site, a completely new church on the present site, or an extension of the old sanctuary. Such discussions deterred action. Rapidly escalating inflation further discouraged determination to build. Three efforts to start building resulted in appointing a finance chairman. Two men so elected refused to serve. One accepted election and found no support for going ahead.

Finally, in 1957, at a meeting of the Official Board a proposal to repaint and air condition the sanctuary was advanced. E. Hoover Taft, Jr., objected. He made the counter proposal that expansion, painting, and air conditioning be started immediately. In his making that proposal to expand now, he stated that he believed in Jarvis Memorial's commitment to be a downtown church. It was decided that the additional room needed, as would be provided by extension of the old sanctuary, should retain the flavor of the existing architectural style exteriorly and interiorly. The Board elected him chairman of the Building Finance Committee, and he accepted. He knew that on previous occasions the chairmen of the Building Finance Committee had been elected but had not received any support.

Immediately, Mr. Taft proposed retaining a professional money raising company. A goal of \$250,000.00 was set. Solicitations resulted in raising \$350,000.00 in pledges payable in three annual installments. The sanctuary was built, a new pipe organ was installed,

about how highly he valued Wednesday night prayer meetings and of what great value they were to the life of the whole church. He was then informed that prayer meetings had been uninterrupted for years.

The extension of the sanctuary, providing the Hall of History and a chapel, had cost \$400,000.00. It was paid off in three years — the term of the pledges.

Another courageous and constructive step was taken in 1958. There were 301 “inactive” members being carried on the church roll. That meant that 301 had not been heard from or seen, or could not be located. They were removed from the roll by the action of the quarterly conference.

Just a few statistics might clarify why the roll was 1,824 in 1951 and 1,357 in 1960. The roll in 1947, when the decision to be a downtown church was made, was 1,607 with 257 of those classified as “inactive” — unknown, unheard from, unlocatable. Between 1947 and 1960 over 1,200 new members had been taken in. Add the 1,200 to the 1947 number of 1,607, and the total is 2,807. But from the 2,807 have to be subtracted the 301 dropped, plus those who died and those who transferred to other denominations or transferred to other Methodist Churches. Net membership reported at Annual Conference in 1960 was 1,357.

CHAPTER XX

Becoming a Downtown Church

In June 1960, H. R. McLamb was appointed to Jarvis Memorial. Immediately the church attendance dropped dramatically. During his one-year pastorate the roll went up by 97 members, though 141 were taken in. The continuing attrition by death and transfer took its numerical toll. Sunday School attendance kept going down. The attendance was 856 in 1956 and had slipped to 476 by 1961.

Three upsetting experiences transpired that year. They stirred the church to greater efforts. All three revealed false impressions of the church that had been growing up in the minds of the people of Greenville.

The first was an incident which might seem quite trivial unless considered as a false impression adding to the other two. It occurred during a series of lay visitation evangelism. Two lay persons called on a home of people unknown to them. Their card said someone there wanted to join Jarvis Memorial. The knock on the front door brought a man. He was in a dressing gown. A highball was in his hand. He cracked the door open. He was told who the callers were. The door was pulled wide open. With a broad smile and a gesture of welcome, he invited the callers to come in. Without much ado the callers told him the purpose of their visit, directing the telling squarely at him. His wife sat silent but showed she was listening. She was in a wrapper and she held a highball in her hand. The odor of liquor permeated the room. The wife finally spoke up good-naturedly and said it was not she or her

and the adjacent section of the educational building was rebuilt to provide a ladies' parlor and a chapel. The total cost was \$400,000.00. That amount was all paid in three years. Such an achievement provided an outstanding example of lay leadership by Taft and full support by the congregation.

To make the sanctuary available to the contractor for the building process, the congregation had to stop using it. A final service in the old sanctuary was held on January 22, 1957. Following the benediction a processional headed by the preacher and choir led the congregation out the Bell Tower front door. During the period of building the congregation worshiped in the old Austin Hall on the East Carolina College campus. Attendance continued good. Sunday School was held in the educational buildings which were not involved in the construction process.

Worship was initiated, upon completion of the sanctuary, on Sunday morning, February 2, 1958, with Reverend W. M. Howard, the pastor, doing the preaching. The first evening service, with Bishop Paul N. Garber doing the preaching, was used to recognize those who had gone out from the church into full-time ministry. (See Plate 12 for the embellished dedicatory prayer by W. M. Howard, Jr., at the dedication service of Jarvis Memorial Sanctuary, June 17, 1962. For the actual prayer, see Appendix F, pp. 195-196.)

That first service in the new sanctuary was the occasion of several innovations which have been continued. An enrobed acolyte marched from the back of the auditorium down to light the altar candles. Then, during the singing of the opening hymn, a procession of choir and pastor marched down the aisle. When the morning collection was taken, twelve ushers marched down the center aisle from the back of the church to

get the plates. After having received the collection they marched from the back down the aisle again to present the offering.

The pastor received the collection plates and placed them on the altar. Prior to the new sanctuary, stewards who took up the offering had risen from their seats about the auditorium and walked individually down to the chancel rail for the plates. After passing the plates they marched down the aisle and turned the plates over to the chairman of the Board of Stewards, who placed the plates on the communion table which stood just in front of the raised pulpit. That table had always been carefully placed so as not to touch the pulpit. Methodist Churches until the 1950's avoided altars. If the table touched the pulpit, it might constitute an altar. In the old days a new pastor would make a point of walking between the communion table and the pulpit to demonstrate that they were separated.

The new, larger sanctuary still did not accommodate all who wished to worship. An 8:30 a.m. service was initiated, and this early Sunday morning practice has been maintained. Some seem to prefer it.

During the building of the extension of the sanctuary, a hall from the educational buildings to the sanctuary had been constructed. This has become the Hall of History. In a glass case a few historical items have been placed. One is the old communion service from the time when all those communing drank from the same silver cup.

During Howard's pastorate an amusing incident occurred. A congregational meeting had been called to convene following the morning worship service. The agenda was promptly dispatched. Then one of the prominent members arose and posed a question: "Why have prayer meetings been stopped?" Without waiting for a reply, he entered into a series of remarks

The Sunday School leadership was still struggling with declining attendance. Two new "young adult" classes had been started and had grown. A cradle nursery was added. Under the aegis of the Sunday School the week-day kindergarten program was expanded. Also, a nursery school was added to that program. Sunday night worship services received faithful support. The two Sunday morning services were being better attended. The spirit of the congregation was excellent. One group of "The Twelve" was formed. A "Twelve" group met for prayer and Bible study weekly; then they visited for the church.

In 1963 the church entertained Annual Conference for the sixth and final time. Taking care of the large number was made easy by using dormitory space at East Carolina College. It was the last time because Annual Conference has been meeting at Methodist College in Fayetteville every year for some time now.

One summer during Dr. Fisher's pastorate Dr. Bessie McNeil was subsidized by individual members so she could spend a summer in Africa sharing her skill as a Christian and skilled teacher of Domestic Science. That summer's mission afforded the church a rich experience in sharing.

It was in 1966 that St. James built her present sanctuary, expanded the educational facilities, and sponsored the establishment of Holy Trinity as a third Methodist Church in Greenville. Holy Trinity occupied its own church in September 1973. Jarvis Memorial helped by sending money and members.

At Jarvis Memorial the Youth Program flourished. Kay Batchelor resigned to get married, but Diana Harrison was retained to follow her. Miss Harrison was an able director of Christian Education. About 1966 the Official Board added a visiting pastor. To fill that role they retained Reverend A. E. Brown, who

had moved to Greenville to retire from his active ministry in the North Carolina Conference. He had gone into the ministry from Jarvis Memorial in 1922.

There was a resolution adopted by a 1966 quarterly conference that revealed the church was attuned to the times. It showed the appreciation of the Official Board of the role of women in the life of the church. The resolution urged that more women be elected to the Official Board in the future. As indicated before this, women had been elected to the Board each year since 1950.

It should be noted that through the years Greenville Methodists have been moved from district to district in the Annual Conference. But in 1964 a Greenville District was created. Jarvis Memorial supported the establishment of the new district financially. The District Superintendent became a resident of Greenville.

One amusing incident occurred in connection with integration. It was not popular locally when the Supreme Court ruling came in 1957. Members had been disturbed further by the aggressive Blacks seeking publicity by staging confrontations at the front doors of white churches. One Saturday, in the summer of 1964, it was spread through the congregation that the Blacks were going to try to attend Jarvis Memorial the next day. How would the situation be handled? The officials of the church made plans that were adequate. All Blacks would be received and seated in the back ten rows. These rows had been set aside with ribbons. The official attitude was commendable — maybe a bit arbitrary to allocate only back seats. But in the South most white churches then were refusing entrance to all Blacks. The amusing part was the anticipatory behavior of the ushers. There was much discussion among them as to who would usher the Blacks in.

husband who had signed the card. She explained it was their son. He would be called in immediately. He came in with obvious reluctance. He was told the purpose of the visit. He said abruptly that he was uninterested. At this declaration by the son, the mother almost shouted, "But you will never rank socially in Greenville if you do not join Jarvis Memorial!" So ended that visit.

The second discovery was made during that same visitation evangelism campaign in 1961. On returning to the church to report after visiting, several teams reported that they had heard some upsetting news. Some people they had visited had told them that St. James' visitation callers had told them Jarvis Memorial was a cold church made up mostly of old people and a congregation so large that no one knew the other. The first incident could have been discounted as the action of frivolous parents. Such misinformation as that St. James was spreading might have been discounted as misguided, over-enthusiastic partisanship in competition for new members. But the third source made Jarvis Memorial fully aware that something had to be done to change a growing false impression in the community.

The third source was a letter. It was read to the Membership and Evangelism Committee. Recently a family of five had transferred from Jarvis Memorial to another denomination. To make sure the church knew why the family had transferred, they wrote a letter to a member of the committee. The letter explained that the move had been made because they found Jarvis Memorial cold.

The whole congregation rued that such ideas existed. To meet the situation the Methodist women immediately started having couples at each door of the sanctuary to greet everyone who entered. They or-

ganized a highly effective system of visiting for the women of the church. The Membership and Evangelism Committee started visiting newcomers and prospects for membership every week. They kept at it both winter and summer. Also, guests at services were asked to sign cards. The resultant cards were bases for visits.

The Youth Program has always been a major concern of the Official Board. Efforts to secure appointment of an associate pastor to head the Youth Program had been without effect except for McKenzie's brief stay. In order to do the best that could be done, a youth worker, Kay Batchelor, was retained. Always doing everything possible for the youth, the church now established a library. Mrs. H. T. (Lois) Patterson had finally overcome official inertia. Immediately it gained wide support. It has been guided by Mrs. Patterson to become a valuable asset. The library has grown in the number of volumes, readers, and outreach, extending beyond Jarvis Memorial to the whole county. New and more ample quarters are planned for in the near future.

Additionally, in 1961 the Official Board began to nominate some younger men to official positions. The group who had led the Official Board since the 1930's began gradually to be replaced.

By the time Dr. Edgar B. Fisher was appointed in 1961 the church had successfully dispelled the mistaken notion about "coldness." Guests were so impressed they remarked about the friendliness they found at Jarvis Memorial. When Dr. Fisher arrived in 1961 he found a church ready for a full program. Confidence had grown. They were experienced. A downtown church was worth the effort and they knew how to do it. To this confidence and dedication Dr. Fisher provided inspiration and spiritual enrichment.

sity faculty. It left a heightened sense of Christian commitment.

To strengthen the Youth Program further, Bill Drum gave the church an activities bus in 1968. It was used by the Boy Scouts and Youth Department. When it had worn out, the Methodist men led in the purchase of another. Later, in 1975, the church bought two brand new busses — one large and one medium size. Activities further increased. Covered-dish suppers were started. They have continued until 1978.

Sunday night worship services had become less and less well attended. Dr. Early tried several innovations. Nothing seemed to help attendance. By a vote of those attending it was decided to stop Sunday night services.

Reverend Troy J. Barrett came in 1970. An associate pastor was added in June 1971 — Charles Michael Smith. They both continued until June 1974.

Jarvis Memorial through the years has always been generous with finances. The budget was always raised. In fact, for years this church had set the pace for giving to conference askings. Help for foreign missions had grown admirably, but somehow the congregation had never become involved in dealing directly with local social problems. Of course, the Social Concerns Commission had been involved for years, but not a significant part of the congregation. Some laymen and laywomen felt that Jarvis Memorial would feel a new surge of life if the congregation ever got involved with the social problems of the community. Studies of the local community were made. Those in the community dealing with the problems were brought to tell the church about their sphere of operations and the needs still unmet. A few individuals became involved. The church continues essentially along the same old tenor.

One highlight of Barrett's pastorate was the inviting of all those who had gone into the ministry from Jarvis Memorial to come for a weekend of witnessing and preaching. It was a great spiritual experience. Outstanding was the witness of Reverend Ellis J. Bedsworth, who insisted on giving his testimony even though moments before speaking he had received news of his father's death.

Barrett gave emphasis to the Youth Program. It became strong. Often the youth contributed by appearing in the 11:00 morning worship service. Some adults were annoyed with the modern note the youth added, but as the youth felt more a part of the church the church benefited.

Besides concern for the congregation's youth, the church tried to help the youth of the community. A week-day recreation center for any interested youths was provided. Recreation facilities and refreshment devices were brought in. The slot machines brought in for youth entertainment aroused the ire of some.

Periodically look-outs were sent rushing to Five Points and Washington and Fifth to see if the Blacks were coming. No Blacks came. Just a few weeks later a Black adult and a handful of Black children started attending Jarvis Memorial, at the Sunday morning 11:00 worship service. Ushers seated them quite casually. The Blacks continued to attend for a long time. Obviously the white hosts were not disturbed. No confrontation occurred. They stopped coming. Since then all Black guests have been met with pleasant greetings and ushered to the best seats. In 1977 the first Black member since the Civil War was taken in. He attended only a few Sundays.

One problem arose during the pastorate of Dr. Fisher. Those speaking in tongues — glossolalia — formed groups. These groups began to worship in each other's homes; church worship and Sunday School were eschewed. Practitioners of glossolalia caused some difficulty by appearing to treat others as being less privy to the Lord. By 1978 most of those who stopped attending church services for home worship have returned to the fold. The "glossolalia movement" had peaked in eastern North Carolina by then.

The Sunday School had problems as the education leaders studied the decreasing attendance; they decided better facilities would help. They brought the existing poor condition of the building to the Official Board. Immediately the Board saw the need for modernizing the whole educational plant. Committees were set to work. After a full study of the total education situation, plans were drawn.

As Dr. Fisher's six years drew to a close, conference records showed he had added 293 members. Due to deaths and transfers the membership had not increased but had shrunk to 1,438.

An event of great significance occurred about this

time. In 1967, legislation by the North Carolina General Assembly elevated East Carolina College to university status. The prospects for an expanded role for East Carolina University created a surge of excitement in Greenville. It was recognized by all that the institution of higher learning in Greenville throughout the years had served as a constant source of lay leaders.

Following Dr. Fisher's pastorate, Dr. Joyce V. Early came and served for three years. An associate pastor was appointed with Dr. Early — Thomas E. Loftis. Also, A. E. Brown was continued as visiting pastor.

The educational building modernization plans were modified several times after Dr. Early came. In October 1968 construction was started. It was completed in one year. William H. Taft, Jr., served as chairman of the Building Committee. The Women's Society of Christian Service paid \$7,500.00 on the building costs. The total cost was \$305,000.00.

Loftis was given responsibility of the youth. In spite of the frustrations of the building program, the youth program grew. To counter the canard that Jarvis Memorial was a congregation of old people, Dr. Early did a statistical study. It revealed that over three-fourths of the members were under thirty years of age.

The Membership and Evangelism Committee was recruited to carry on an intensive weekly program of visiting newcomers and other prospective members. Dr. Early visited right along with them. The Methodist women kept up their visiting. During Dr. Early's pastorate the membership grew to 1,503; that was an increase of 65.

The high point of Dr. Early's pastorate came through a spiritually magnificent Lay-Witness Weekend. It was enthusiastically supported. It was led by Dr. Legates of the North Carolina State Univer-

Redmond, who followed John as associate in 1977, the Youth Department had an active program. Their scope of activities was broadened by the use of two new busses. Excellent lay leadership has contributed much to such a successful program in the Sunday School Youth Department.

Scouting as a part of the church's outreach for youth has had and is having a fine program too. The 1969 modernization of the educational facilities included a room for the Scouts. That 1969 space was the first since the little shack allocated to them at the rear of the church when Bill Drum was Scoutmaster. Jarvis Memorial has had a registered Scout Troop since 1917 — 61 years.

Children's choirs have received special attention for many years. But in the late 1970's there have been more participants. They add to the 11:00 morning worship from time to time when they sing. In 1978, to further enhance the youth choirs, the church acquired handbells.

In response to the role of a downtown church through the years, a fund has been provided for emergency aid for the needy found in the center city. It is an entirely voluntary fund. It is contributed to by members while kneeling at the chancel rail participating in Holy Communion. The funds have been adequate for the calls upon them thus far.

The church has been aware for some time of the need for adequate parking areas. Several lots had been acquired by purchase and gift up to the 1970's. However, the central business district renewal program gobbled up all of it but a small triangled area on the southwest side of the church. Left with such a small area, it was decided to develop it so as to beautify the church holdings, as well as to afford some parking spaces. That has been done.

The financial obligations of the church have always been met in full. For years the Finance Committee of the Official Board had been trying to get the congregation to pay by the week. As Greenville had become less dependent on harvest-time income, more had started the weekly giving of their pledges.

To "pay-out" most years in the past, the Official Board members themselves had to pay the final amount needed. It was done near the end of the conference year. The Official Board would be called into special session. Each member would be given some names of those who had not finished paying their pledges. After a few weeks of trying to collect the balance due on pledges, the Board at the end of the year would place demands upon itself in raising the balance. At the Board meeting during the last week before Annual Conference each steward would be asked to pay more. Many would respond. After counting the extra if it were not enough, Board members would be pressed to give more. This was kept up until enough was on hand to "pay out." Of course, before the stewards began making up the deficit, church officials would have made appeals from the pulpit for the prompt payment of pledges and for more money. That proved so disruptive to the worship service that it was stopped.

The stewards' being importuned to make up the deficit did not appeal to the younger members coming on the Official Board in the 1960's. More efficient ways of getting pledges were introduced. In the 1970's, after more effective methods of securing the pledges had been developed, the amount pledged became the amount of the budget. The amount pledged and the percentage of the pledges paid have increased each year since. Financial problems are kept from intruding on the worship.

CHAPTER XXI

On the Move

At a church quarterly conference in 1973 Jarvis Memorial adopted a resolution declaring opposition to liquor by the drink. Perhaps this came about as part of an increasing awareness of a special role in the community. At another quarterly conference Barrett said he was impressed with the many requests by members for special services and Bible study. But when such programs were offered, they were not supported, he commented in consternation. Providing a high spiritual treat, Harry Denman came for a few nights' special services. He left a rich spiritual glow.

As a centrally located facility and with an urge to help, the church provided space for a program for the retarded of the community. The space was provided even though it was known that Blacks would be participating. This incident indicates the congregation's broadening point of view.

In 1974 the parsonage on Tenth Street needed major repairs. After some discussion of the size of the major repairs and the unfavorable location, it was decided to sell it. The privilege to rent was retained until a new one could be secured. When Mr. James H. Bailey arrived to be pastor in June 1974, Jarvis Memorial had no parsonage. The one on Tenth Street had been sold, and the church was undecided whether to build or buy another one. The decision to buy the parsonage at 107 Williamsburg Drive was passed unanimously on June 27, 1974, at a Charge Confer-

ence. It was located in the southern part of the city; it was bought in June 1974.

Appointed as associate pastor to Jarvis Memorial with Mr. Bailey in 1974 was John Farmer. The youth were placed under his aegis. When Farmer accepted another appointment in 1977, Robert C. Redmond was appointed as Mr. Bailey's associate. Having an associate pastor had meant renting a house for him. Rented homes had been provided the two preceding associate pastors — Loftis and Smith. The places rented had been inadequate and poorly furnished. The church asked the Bishop if Jarvis Memorial was to be a two-preacher church consistently in the future. His answer was in the affirmative. Accordingly, a parsonage for the associate pastor, at 201 Harmony Lane, was purchased and properly furnished in the spring of 1976.

Missions have received much emphasis from Reverend Bailey. In 1975 a group of young adults was sent to Haiti by the church with the commission to help a native church build an education building there. With them was sent \$5,000.00 in cash to pay for any materials used. Sent along with the builders were a doctor and some nurses. They carried with them a quantity of medicine to be given free to the ill. They were to hold free clinics for the poor of Haiti. The whole group lived so close to abject poverty in Haiti that a deep impression was made on them. When they returned and told of their experiences, the whole church felt the impact.

Then a work team from the Youth Department went down to Robeson County on a building project for underprivileged people. It was their first real experience with abject poverty. Such experiences broadened those participating and their friends.

Under the aegis of John Farmer, and then Robert

APPENDICES

The decision in 1947 to be a downtown church has been supported with dedication by the congregation. In 1947 the town had a small East Carolina Teachers College and a tobacco market, and it served as a shopping center for the farmers on the weekend. Most businesses were concentrated on Evans Street between Fifth and Third Streets. A few businesses struggled along Dickinson Avenue. Tobacco warehouses and tobacco redrying plants were situated several blocks from Five Points, spread through the section of the town Blacks lived in. No member of Jarvis Memorial lived more than a mile from the church. Most other white churches were within three to four blocks of the Methodists.

Then came a period of accelerated change for the city. Industry came. The Route 264 Bypass was paved. Integration was ordered by a ruling of the United States Supreme Court in 1957. The city built three schools in the southeastern section, fleeing from the Blacks. The Route 264 Bypass was widened to four lanes. More industry came. From a small teachers college, East Carolina grew into a huge university of over 12,000 students.

The population became more mobile. Living near one's work became passé. Leisure increased. Weekends expanded to two days. Families went great distances in their cars on weekends. Students at the University abandoned the campus on weekends. Secularism grew.

The business section downtown spread east to abut on the campus of the University. On the west the business expansion reached to where the Blacks resided. In 1947 no member lived over a mile from the church. In 1970 few members lived less than a mile from the church. No other white church was within two miles; all had moved into residential sections.

As all of this was developing before the very eyes of the members, they worked hard, continuously and faithfully. For twenty years the membership did not grow; they persisted. The spirit within the congregation had been dramatically manifested by the nine young men who went from the homes of the congregation into the ministry from 1951 to 1972.

In 1978 the church is on the move. The membership has had two hundred members added to the roll since 1974. The roll is 1,586. Mr. Bailey is an able advocate of the Lord and an inspiring spiritual leader. All church organizations relish his enthusiasm and innovativeness. That means they are active and growing.

| | |
|-----------|---|
| 1843 | Samuel Pearce |
| 1844 | William H. Barnes |
| 1845 | Jeremiah Johnson |
| 1846 | Washington S. Chaffin |
| 1847 | Nathan Anderson |
| 1848 | William M. Walsh |
| 1849 | Washington L. Martin and R. J. Carson |
| 1850 | Washington L. Martin and R. J. Carson |
| 1851 | Robert J. Carson and Francis H. Baring |
| 1852 | Thomas B. Reek |
| 1853 | John Jones |
| 1854 | John D. Halstead |
| 1855 | James H. Jefferson and T. B. James |
| 1856 | H. H. Gibbons and George E. Wyche |
| 1857 | Henry H. Gibbons |
| 1858 | William A. Hester |
| 1859 | N. A. H. Godwin and W. H. Moore |
| 1860 | Robert P. Bibb |
| 1861 | James L. Fisher |
| 1862 | E. A. Wilson |
| 1863 | E. A. Wilson |
| 1864 | Benjamin F. Long |
| 1865 | No record |
| 1866 | John S. Long |
| 1867 | John S. Long |
| 1868 | W. H. Moore |
| 1869-1872 | William H. Call |
| 1873 | A. R. Raven |
| 1874 | A. R. Raven and William H. Call |
| 1875 | Jeremiah Johnson |
| 1876 | B. B. Culbreth |
| 1877-1880 | L. L. Nash |
| 1881-1882 | S. V. Hoyle |
| 1883-1884 | C. M. Anderson |
| 1885-1886 | F. A. Bishop |
| 1887-1890 | R. B. John and E. C. Glenn |
| 1891-1894 | George F. Smith (J. C. McCall appointed Associate in 1893.) |
| 1895 | N. H. D. Wilson |
| 1896-1899 | Neil McK. Watson |
| 1900-1902 | H. M. Eure |
| 1903-1905 | J. A. Hornaday |
| 1906-1907 | M. T. Plyler |

- 1908-1910 J. H. Shore
 1911-1912 E. M. Hoyle (Daniel Lane — August to December
 1913)
 1913-1916 J. M. Daniel
 1917-1920 Walter Patten
 1921-1924 V. P. Scoville (W. P. Watkins — July to December
 1925)
 1925-1927 L. B. Jones
 1928-1932 E. L. Hillman
 1933-1935 Gilbert R. Combs
 1936-1940 T. M. Grant
 1941-1943 George W. Perry (died a month after Annual
 Conference)
 1943-1947 Robert Bradshaw
 1948-1952 Leon Russell (Langil Watson—Summer 1951)
 1953-1959 W. M. Howard (Robert McKenzie, Associate, 1955-1956)
 1960 H. R. McLamb
 1961-1966 E. B. Fisher
 1967-1970 Joyce V. Early and Thomas E. Loftis, Associate
 1970-1974 Troy J. Barrett and Michael Smith, Associate
 1974-1977 James Bailey and John Farmer, Associate
 1977-1978 James Bailey and Robert Redmond, Associate

N.B. The dates listed above are appointment dates, and they may differ slightly from the service dates given under the portraits of former pastors.

APPENDIX A: BIBLIOGRAPHY OF SOURCES

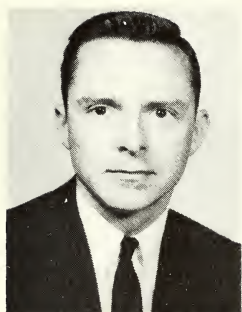
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**APPENDIX B:
NAMES OF JARVIS MEMORIAL MEMBERS
WHO HAVE GONE INTO THE MINISTRY**

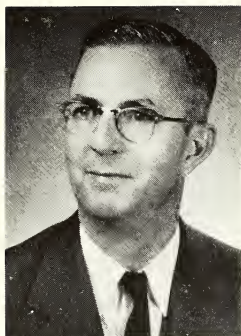
| | <i>Date</i> |
|--|-------------|
| E. C. Glenn | 1888 |
| Adrian E. Brown | 1922 |
| Lawrence A. Watts | 1923 |
| F. B. Brandenburg | 1929 |
| J. H. Waldrop, Jr. | 1951 |
| Ralph L. Fleming | 1953 |
| Rufus H. Stark, II | 1954 |
| Ellis J. Bedsworth | 1955 |
| J. Rodney Fulcher | 1957 |
| James Warren (Joined Georgia Conference) | 1960 |
| Roger E. Thompson | 1961 |
| Clarence Reginald Johnson | 1966 |
| Jacob Milton Hadley, Jr. | 1972 |

**APPENDIX C:
NAMES OF PASTORS AT ST. PAULS
AND NAMES AND PICTURES OF FORMER
PASTORS AT JARVIS MEMORIAL**

| <i>Dates</i> | |
|--------------|--|
| 1829 | John Wesley Childs and Rowland G. Bass |
| 1830 | Henry Speck and Henry T. Weatherly |
| 1831 | No record |
| 1832 | John A. Miller |
| 1833 | J. J. Carter |
| 1834 | Benjamin Watson |
| 1835 | Benjamin Watson |
| 1836 | W. M. Jordan |
| 1837 | Chapel Featherston |
| 1838 | Robert P. Bibb |
| 1839 | H. Alspaugh |
| 1840 | Philmer W. Archer |
| 1841 | John Tilet |
| 1842 | Gaston E. Brown |



Rev. Robert McKenzie, Jr.
1954-1956 (Associate)



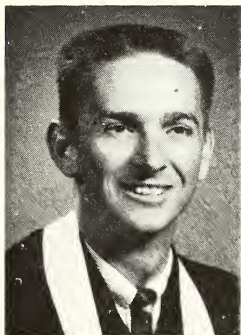
Rev. H. R. McLamb
1960-1961



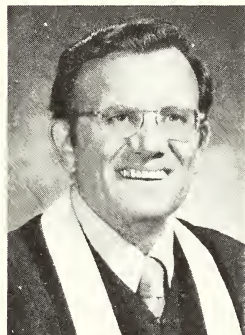
Rev. Edgar B. Fisher
1961-1967



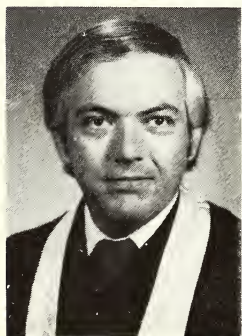
Rev. Joyce V. Early
1967-1970



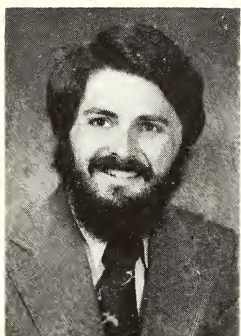
Rev. Thomas E. Loftis
1967-1970 (Associate)



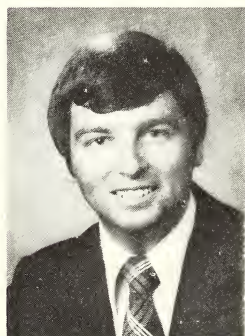
Rev. Troy J. Barrett
1970-1974



Rev. Charles M. Smith
1971-1974 (Associate)



Rev. John A. Farmer
1974-1977 (Associate)



Rev. Robert C. Redmond
1977-1978 (Associate)

APPENDIX D: NAMES OF SUPERINTENDENTS OF SUNDAY SCHOOL

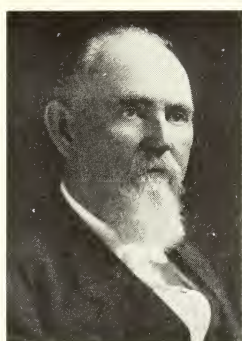
| | | | |
|-----------|-------------------|-----------|---------------------|
| 1874-1875 | John B. Congleton | 1906-1907 | George S. Pritchard |
| 1876-1882 | S. D. Bagley | 1908-1911 | H. D. Bateman |
| 1882-1885 | E. C. Glenn | 1912-1918 | A. B. Ellington |
| 1886-1887 | J. White | 1919-1925 | J. H. Rose |
| 1888-1889 | W. S. Rawls | 1926 | J. B. James |
| 1890-1891 | Thomas J. Jarvis | 1927-1956 | J. H. Rose |
| 1892 | A. L. Blow | 1957 | W. M. Reading |
| 1893-1894 | D. D. Haskett | 1958-1960 | Wyatt L. Brown |
| 1895-1898 | A. B. Ellington | 1961-1964 | N. G. Raynor |
| 1899-1900 | W. F. Harding | 1965-1968 | M. G. Martin |
| 1901-1905 | L. H. Pender | | |

APPENDIX E: PRESIDENTS OF UNITED METHODIST WOMEN OF JARVIS MEMORIAL 1938 to 1976

| | |
|---------------------------|----------------------------|
| Mrs. J. B. Kittrell, Sr. | Mrs. Jake Hadley |
| Mrs. W. H. Taft, Sr. | Mrs. Clara Moye Shackell |
| Mrs. S. T. White | Mrs. Edgar Williford |
| Mrs. M. K. Blount | Mrs. T. R. Jones |
| Mrs. F. P. Brooks | Mrs. John Shannonhouse |
| Mrs. S. B. Underwood, Jr. | Mrs. W. H. Taft, Sr. |
| Mrs. Ed. Batchelor | Mrs. J. Knott Proctor, Jr. |
| Mrs. J. H. Waldrop, Sr. | Mrs. Phil Goodson |
| Mrs. J. Ficklen Arthur | Mrs. Charles Kavanaugh |
| Mrs. M. P. Hoot | Mrs. J. C. Whitehurst, Jr. |



Rev. W. H. Call
1870-1873



Rev. L. L. Nash
1878-1881



Rev. R. B. John
1888-1890



Rev. H. M. Eure
1901-1903



Rev. M. T. Plyer
1907-1908



Rev. Daniel Lane
1913



Rev. Walter Patten
1918-1921



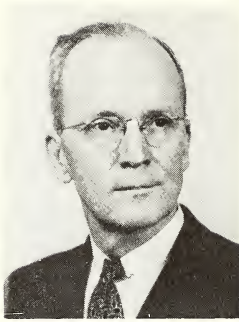
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1921-1924



Rev. William P. Watkins, Jr.
1925



Rev. Lloyd B. Jones
1926-1928



Rev. E. L. Hillman
1928-1933



Rev. Gilbert R. Combs
1933-1936



Rev. Thomas McC. Grant
1936-1941



Rev. George W. Perry
1941-1943



Rev. Robert W. Bradshaw
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Rev. Leon Russell
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Rev. H. Langil Watson
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APPENDIX F:
PRAYER MADE BY THE REVEREND W. M.
HOWARD, JR., AT THE
DEDICATION SERVICE
OF
JARVIS MEMORIAL SANCTUARY
JUNE 17, 1962

God of the eternities, Who hast put it into the hearts of Thy servants to erect here a house of worship, accept it now as it is offered to Thee. Here have walked the men of courage and daring, piercing by faith the veil of the mists of time, and bringing down to earth the patterns of their tabernacles. They dreamed of this glad hour and by faith envisioned its reality. Some there be, O Lord, who foresaw this time and prayed for it, but do not live to see it come to pass, except as they see from the spirit world. Thanks be to Thee for the dreams and labors of those who from yon parapets of heaven rejoice with us. They have labored and we have entered into their labors.

This hour of dedication is but the opening to larger things. Children yet unborn shall be brought here to learn of Thee and their first lisping shall be Thy Holy Name. The sorrowing here will gain solace and peace, the bridal pair find a spiritual foundation for marriage, and myriad souls be consecrated to Thee at this altar. Many who never will call this Church home will find inspiration and joy in her towering arches, and beautiful windows, and soaring organ, and quiet, serene sanctuary. Grant, eternal Giver, that none shall enter here in vain nor fail to find a hand laid upon their heads in warm benediction. Teach us that words alone do not dedicate: it is a volition of mind and an attitude of the heart.

For every consecrated dollar which expressed love and devotion to Thee and made possible this holy place, we are grateful. Some are memorialized here while hundreds more have no plaque in marble or brass; they are known to Thee, O God, and are remembered for their good deeds. Hold Thou them in blessed memory, for days shall be when none shall remember but Thee.

Grant, O Holy Lord, the day may never come when the congregation of Jarvis Memorial fails to honor and serve Thee faithfully; may there always be a godly man to stand in her pulpit; and sainted men and women in her pews. May her people be freed

from spite and heresy, but be joined in Christian concord to serve Thee and to seek each other's weal. Call her sons and daughters to Thy service and raise up in every generation great and good men in her membership.

Men of old, before our time, heard their God speak from burning bush and history's awful scroll and there they built a shrine and dedicated stone as a memorial forever. But in our day men have set their brain and hand to serve the God whose imperious voice speaks out of silences or in deep, impassioned stresses and Who imprints upon the heart the longing to serve and adore Him.

Here we leave ourselves in blessed dependency upon God, till He vouchsafe us to lie down in peace and to be raised in resurrection in the Kingdom which He hath prepared for those who love and serve Him.

The Blessed mercy of God the Father, the constant companionship of Christ our Lord, and the never-failing comfort of the Holy Spirit be ours, and all men's today and always.

Amen

ADDENDUM

The following names should be added to the names in Appendix B, p. 188, of Jarvis Memorial members who have gone into the ministry (these additional names are not indexed):

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